A SERIOVS Fore-warning to auoide the *Vengeance to come*: WITH Perfect Rules, and forcible *Remedies against sin, and the only waie to happie peace*:

Deliuered in a Sermon, by a godly and learned Preacher.

Wherto is added, a worthy Treatise; of *Ioy in Tribulation* or, *triall in Afflictions*: Leading to life through the narrow-way, with godly Prayers to comfort the weake and *weary Christian, both in life and death.*

Together with S. BERNARDS holy Meditations *teaching rightly to build vp the* inward Conscience, and the forme *of an honest life.*

Corrected and augmented, by STEVEN IEROME *Preacher.*

2. TIM. 2. 7.

Consider what I say, and God giue thee vnderstanding in all things.

Imprinted at *London* by *G. Eld* for *R. Iackson* neere the great Conduit in Fleet-street.

1613.

Hereunto is added, The Christian Monitor.


BRITISH MUSEUM

To the well-affected Reader.



Hristian Reader, not manie dayes ſince, the maine matter, for the ground and ſubſtance in theſe vnited Tractates accidentally came to my hands in ſcattered papers, as Anomiſts, and Acephaliſts; nameleſſe, yet blazeleſſe Orphanes wandring like perigrinating Pilgrims, vnknowne [a] from whom in their penning, or [b] to whom they appealed as Patrones in their protecting: yet finding their faces ſet as trauelling towards Sion: *The firſt* a Golden Trump *ſounding an Alarum, forewarning to auoid the curſe: The ſecond* (*with* [c] Simon Cyreneus) *patiently & penitently carrying the croſſe. The third, ſo conforming thy conſcience that it ſhall not croſſe thee heere, nor curſe thee hereafter: I confeſſe,* (*for the good-will I beare and haue borne both to the Countrie and countrie-men, and Citizens of the Celeſtiall* Ieruſalem) *I more willingly gaue them entertainment and harbouring, euen in the houſe of my hart; and looking not curſorily, but* (*as we vſe to doe and deale with ſtrangers*) *more curiouſly into their qualities, conditions, cariage and deportment; I found them better affected then many ſuperſtitiouſly popiſh infected Penitents: euery way ſympathizing, with the* [d] *Canons of a Councell concerning pilgrims being holy, heauẽly minded, zealous penitent, abſtenious, chaſte without redũdance of ſuperfluous and luxurious words; (with which ſo many forrain,*

[a] Termin a quo.

[b] Termin ad quem.

[c] Mat. 27. Mar. 15.

[d] Concilium Mediolanum.

Neoterick, papisticall, and atheisticall books are euery where fraught and infected) and (like the best Bernard *in one of the worst ages) exceedingly deuout; wherin my indgement on the sodain could, or my (ministeriall employments would permit I haue set to my helping hand and heart, and best art to direct and protect these rurall religious Trauellers: If I were so wise, or so worthy to counsell the (good Reader) wherein I cannot commaund thou shouldst be more priuate and inward with them, vsing and perusing them thorowly* in cute & in corde; *which if thou dost affect, thou maist easily effect in the good expence of a few pence: The golden gaine will counteruaile thy desires and their deserts in a holy exchange: In the first thou shalt view (as in a glasse) the damage and danger of sin: the consequent curse where sin is the precedent cause, the bitter fruit of sins forbidden tree: flouring and fading like* Ionas *Gourd, or*[o] Sodoms *Apples: here as in a map looke at hell and horror, the daughters of sin the damned Mother; here view sin dealing with thee, as the Iuie with the Oake, the moth with the garment, the serpent in the bosome, the Viper in the damms bowels;*[f] Nero *with* Agrippina, *killing the soule, in which it is intertained or retained, bred or brought vp, that so seeing and fore-seeing the danger in the first preuenting or last repenting of sin, thou maist*[*] *betimes preuent these endless hell torments, which euer after shall be fruitlesly repented and lamented, but neuer redressed: From the second thou shalt receiue instrumentally, (but from*

[o] Solinus Strabo.

[f] Suetonius.

[*] Esto Promachus.

the ſpirit efficiently) Ioy in Tribulation: *Comforts from the true conduit, ſanctifying and ſeaſoning* (*like* [h] Eliſha's *ſalt, or the* [i] *Vnicornes horne*) *the bitter waters of thy humane wants & woes. Balme from* Gilead *in thy griefes, Mithridate for thy maladies, armor* [k] *of proof for thy trials* [l] *ſtones out of the brooke of the waters of life to wound* Goliah, *conſolations from the word in thy conflicts, in life and in death, by the ſpirit of patience, and of praier: from the third thou ſhalt be carried into the inner roomes of* [m] *S.* Bernards *building, and there view all the beauties of a ſecret and a ſacred Bethel; the portraiture of his piliers, like thoſe of* [n] *wiſdomes houſe in* Salomon, *I meane the ſeauen ſound props of a wel ſquared conſcience, all which yet, if it be ſhaken with percipitate ſins* (*like* [o] *blind* Samſon) *it will ruinate like* Dagons *houſe, and that which before was* Bethel, *will proue* Bethauen, *or like* [p] Nimrods *Tower*, Babels *confuſion: the houſe of God will be a houſe of vanity, a den of* [q] *Theeues: thou ſhalt finde as ſpeculatiuely here and* [r] *in others, ſo practically in thy ſelfe, that if conſcience* [s] *the harts ſcience be not a Bit to reſtraine thy ſin, it will be a* [t] *whip for ſin: Nay as* Ambroſe *hath it* [u] Iudex & vltor ſceleris, *or as others*, Index, vindex, Iudex animæ, *the witneſſe, euidence, Iuror, Iudge, racke and executioner of thy ſoule; an internall hel, as Auguſtine cals it: or as others a prologue to hell, or a ſecond hel, as it was to* [u] Cain, [x] Saul, [a] Achitophel, Antiochus Epiphanes, [b] Iudas, Dioniſius, [c] Caligula, [d] Nero, *and of later times to*

[h] 2. King. 20.
[i] Plinie Geſner.
[k] Eph. 6.
[l] Sam. 17. 40.
[m] Bernard de interio domo.
[n] Pro. 9.
[o] Iud. 16. 30.
[p] Gen. 11.
[q] Ier. 7.
[r] M. Perkins his Treatiſe c conſcience
[s] Conſcien tia cordis ſcientia.
[t] Si non fre num, fla gium.
[u] Lib. 7. Gen. 4. 13
[x] 1. Sam.
[a] 2. Sam. 17. 23.
[b] Mat. 27.
[c] Dion.
[d] Suetoni in vita Ne ronis.

Grineus
potheg.
orientium
Zwinger
heatrum
umanæ vi-
æ.
onicer.
Theatrum
istoricum.

e Francis Spira, Latomus, Eccius, *Cardinall* of Crescence, Hoffmaster, *and others*; *in life and death as the scriptures and histories both* f *ecclesiasticall and ethnick reporde vnto vs*: *what more thou findest I wil not foretal, I loue not shows more then substance, in printing nor in preaching*; *the truth is naked, so is my heart, thou hast it as it is*; *neither altogether mine, nor as it is any thing without me*: *God giue a blessing to it, and all other holy meanes to conforme thee from euill, confirm thee in good, to decrease thy sins, and increase the grace of God in thee*; *to which grace commending thee and thy desires, desiring thy praiers, I rest til death,*

Thine and the Churches of God,
STEVEN IEROME, *Preacher at S.* Brides.

Errata.

GOod Reader in the second Tractat in the 8. Chapter passing the presse, these faults rather verball then materiall I pray thee beare with. Instead of *penitent*, read *afflicted*, p. 27. for *promised*, r. *denounced*: p. 29. l. 7. instead of *for* r. *from*: p. 29. l. 24. for *Paradise* r. *Heauen*: as also in *Bernards* Tractat, who in the age hee liued, had his errors, in p. 89. lines 19. 21. 24. for *merit* r. *worke*.

A SERIOVS FORE-warning, to auoide the Vengeance to come.

LVK. 12. Ver. 58. 59.

Whilst thou goest with thine aduersary to the Ruler as thou art in the way, giue diligence that thou maist bee deliuered from him, least he bring thee to the Iudge, & the Iudge deliuer thee to the Iayler: and the Iayler cast thee into prison. I tell thee thou departest not thence till thou hast paid the vtmost mite.

OVr Sauiour in this Chapter, hath diuersly exhorted all men to prepare themselues against the great & ineuitable day of Gods Iudgement, In the 39. & 40. ver. by the parable of the house-keeper, and the thiefe: and in the 46. and 47. verses, by the parable of the wicked seruant, who bett his fellowes in hope that his Master had deferred the time of his comming: in the 54. 55. & 56. by a parable drawne from their owne experience, yee can discerne of the weather by the

cloudes, ſaith our Sauiour. O ye hypocrites, why doe yee not diſcerne this time? but they might ſay how ſhall wee prepare our ſelues againſt that daie? I will tell you, ſayth hee, and ſo hee doth in theſe words which I haue read vnto you: If any man amongſt you had an enemy who were able & ready to lay grieuous and daungerous matter to his charge, what courſe would he take with him? would he not pacifie that enemie, leaſt by his meanes hee might bee brought before the Iudge, and receiue ſentence of perpetuall impriſonment? ſo is it with euery man that liueth in the world; if while he liueth, he doth not put off, and rid himſelfe of thoſe things that may endanger his ſaluation after his death, he ſhall periſh euerlaſtingly. This portion of ſcripture conſiſteth in three parts: In the firſt is declared that man hath an aduerſary. In the ſecond, that this aduerſary muſt be agreed withall: In the third, the danger that is like to fall vpon him that taketh no care to agree with this aduerſarie: for the firſt. Man hath an aduerſary, this is an indefinit propoſition, which being reſolued, intendeth thus much, that euery man hath manie particular enemies. But how manie? if you pleaſe to muſter and to take view of them, they are in number fiue.

The

The 1. is the fleſh, the 2. the world, the 3. the diuell, the 4. the conſcience, the 5. God himſelfe.

How is the fleſh an enemie? the corruption of the fleſh appeareth in theſe 3. things; firſt the wicked and rebellious fleſh is not partly, but wholly an enemy, filling the eies with luſt, the eares with idlenes, the tongue with ſlaunder, the ſtomacke with gluttonie, the heart with furie, the hands with oppreſsion, the reines with vncleanneſs, the whole man, from the crowne of the head to the ſole of the foot, with execrable corruption, according to the complaint of S. *Paul*, which he maketh of himſelfe *Rom. 7. I know that in mee (that is) in this boodie of mine there is no good thing.*

Secondly, the fleſh not only hindreth vs in the ſanctitie of this life, but alſo robbeth vs of felicitie in the next life, as it is in the 2. of *Cor.* the 15. Chap. *This I ſay brethren, that fleſh and bloud ſhall not inherite the kingdome of God.*

Thirdly, the fleſh is not a forraine, but a nigh aduerſarie: It eateth at the ſame table with vs, it ſleepeth in the ſame bed with vs, it walketh in the ſame fields with vs: And as our Sauiour ſayth, in the 18. of *Math. a mans enemies are they of his owne houſhold.*

How is the World an enemie? The world is

an enemie to the godly, the world is an enemie to the vngodlie: how to the godlie? by persecuting them, how to the vngodlie? by seducing them; why doth the world persecute the godly? to driue them to impatience, and through impatience into despaire, and thorough despaire from the mercie of GOD. Why doth the world seduce the vngodly? to driue them to securitie, and through securitie into impenitencie, and through impenitencie from the glorie of God. And therefore, whosoeuer will bee a friend to the world, he is an enemie to God, as it is in the fourth of *Iames.*

How is the Diuell an enemy? the diuell is a fraudulent enemie, the diuell is a forcible enemie; and as *Austen* writeth, doth the Lyon roare? the roaring Lyon is an enemie, doth the Dragon lurke? the lurking Dragon is an enemie. But you may see the fraude of the diuell in *Eue*; you may see the force of the diuell in *Iob*: he tempteth *Eue*, first being a woman, that is, as *Paul* sayth, being the weaker vessell, he tempted her not in the presence, but in the absence of her husband: he tempted her not in a common argument, but in an argument suteable to her humour, which was this, *Eritis sicut Dij*, yee shall be like vn-

to

to Gods, wherein hee promiſed more then hee could performe, according to the ſaying of our Sauiour in the 8. of *Iohn*: hee is a lyer from the beginning, and the father of lies: you may ſee the force of the diuell in *Iob*, hauing leaue to torment that rigteous man: it contented him not to driue away his cattell, but hee would alſo kill his children, but he would alſo blow downe his houſes, but he would alſo vexe his bodie, from the crowne of his head vnto the ſole of his foote, but hee would alſo ſtirre vp his wife and his friends to diſcomfort him; as it is written of him in the 12. of *Apocalips*, woe be to the ſea and to the land, for the diuell commeth downe amongſt you, hauing great wrath, knowing his time is but ſhort.

How is the conſcience an enemie? as hee that hath a bond forfeited in his hands is an enemie to his debter, ſtill watching and waying how to take his bodie and caſt it into priſon; ſo it is betweene a man and his conſcience, all his vaine thoughts, all his idle words, all his euill deads, the Conſcience writeth vp readily, and them ſo written the conſcience repeateth daily, and them ſo repeated the conſcience vrgeth importunately, euen vnto that which is written in the ſixth

to

to the *Romans*: What profit haue you had then in thoſe things, whereof you are now aſhamed? for the end thereof is death.

How is God an enemy? God of himſelfe is not an enemy, but wee haue made him an enemy, by neglecting his iuſtice, by diſpiſeing his mercy, by breaking his lawes, by greeuing his ſpirit, by diſhonouring his name, by renouncing his kingdome. Hence it commeth to paſſe, that the Lord our God is a conſuming fire; as it is in the 4. of *Deutr. If his wrath be kindled, yea but a little, bleſſed are all they that put their truſt in him*, as it is in the 2. *Pſalme*, deerely beloued in the Lord Ieſus, conſider theſe things, you ſee your enemies.

The fleſh is an enemie, the world is an enemy, the diuell is an enemie, the conſcience is an enemie, God is an enemie: the fleſh is a naturall enemie, the world is an entiſing enemy, the diuell is a profeſſed enemie, the conſcience is a ſecret enemy, and God is a iuſt enemy. The fleſh worketh vpon the ſpirit, the world vpon the fleſh, the diuell vpon both, the conſcience vpon al 3. and God vpon all 4. the fleſh cleaueth vnto vs as the Iuy to the oake, the world waiteth vpon vs as a paraſite vpon his Maſter, the conſcience laieth vp our faults,

as a regiſter preſerueth his records, and God determineth of vs as a Iudge, according to euidence produced: your enemies are many in number, the are mighty in power, they are ful of experience; ſome haue maſtred the fleſh, beeing afterward ouercome by the world, ſome haue ouercome the world for a time, being afterward vanquiſhed by the deuill: ſome haue vanquiſhed the deuil by the good counſel of their friends, being afterward affrighted with the horror of their conſcience; And as for the laſt enemy, who is able to anſwer the Lord our God one for a thouſand? Let vs therefore ſeuerally conſider the familiarity of the fleſh, the infection of the world, the inhumanity of the deuill, the inuincibility of the conſcience, the ſeuerity of the Lord; Let vs iointly conſider the power of the fleſh, with the aſſiſtance of the world, the power of the world with the aſſiſtance of the diuil; the power of the diuil, with the aſſiſtance of the conſcience, the power of the conſcience with the aſſiſtance of the Lord: if theſe be all againſt vs, to worke ſin in vs, as the fleſh doth; to worke ſinne on vs, as the world doth; to worke ſinne by vs, as the diuil doth; to record our ſinnes, as the conſcience doth; to condemne vs for ſinne, as God muſt needs

doe;

doe; How dare wee liue as wee doe, some in wrath and anger, some in lust and pleasure, some in ease and idleneſſe, some in chambering and wantoneſſe, some in ſurfitting and drunkenneſſe; some in ſtrife and enuy, some in othes and blaſphemies; as if there were no enemy comming againſt vs; as if there were no danger hanging ouer our ſoules. The Lord crieth aloude in the 23. Deutr. *when thou goeſt out to fight againſt thine enemies, thou ſhalt keepe thy ſelfe from euery euil thing.* Hee ſaith ſo, but wee doe thus, the fleſh tempteth vnto drunkeneſſe, & we drink; the world tempteth to mony, & we couet; the deuil vnto murther, and we kil; the conſcience greeueth, and we care not; God threatneth, and we fear not, that is our enemies offer to ouercome, & we offer to be ouercome of them; and as it is in the Poet: *Aſpera* &c. we put our necks vnder the yoake. I beſeech you by the death and bloud-ſheding of our Lord Ieſus Chriſt, think vpon your enemies; ſome of them are within you, ſome of them are without you, ſome aboue you, ſome beneath you, ſome before you, ſome behinde you; ſome fighting, ſome ready to fight, do not cry peace, peace, in the middeſt of wars, beware of ſodain incurſions; put on al the armor of God, watch and pray,

girde

irde vp your loins with abſtinence, compaſſe our affections round about with ſobriety, be iſe againſt the policy, be valiant againſt the rēgth, be vnwearied againſt the puiſſance of our enemies, faint not at any time, ſhrink not any place, ſtrike if there be need of courage, ray if there bee need of ſupplication, liue in ar with ſinne, that yee may die in peace with God, ſhead the bloud of the body for the ealth of the ſoule, blow vp the trumpet of e new moone, make a cheereful noiſe, fight e Lords battaile confidently, yeeld not for eare of perpetuall bondage, gather your for-es together both natural & ſpiritual, ad vnto wit vnderſtanding, & vnto vnderſtanding me-mory, and vnto memory knowledge, & vnto nowledge zeale, and vnto zeale faith, & vnto aith patience, & vnto patience preſeuerance; xpecting the crown of immortality, which is olden vp vnto al them that hold out vnto the nd. It ſtandeth you vpon, deare Chriſtians, it tandeth you much vpon, if ye be ouercome, ou looſe your bodies and ſoules for euer-more: Therefore as you loue your bodies, as ou tender your ſouls, as you regard the eter-al tranquility and ſaluation of them both, ndeauor your ſelues that you may be deliue-ed from the aduantage of your enemies,

Quench the inflamation of the fleſh, ſtay the conſpiracies of the world, croſs the deuices of the diuil, put away the arguments of the conſcience, meete with the authority of the Lord: meet with it, (that is) Iudge your ſelues that you bee not iudged of the Lord, ſay what may be ſayd, doe what may be done, ſtriue whileſt there is any ſtrength of nature, pray whileſt there is anie ſparke of grace, and doubt not but that theſe enemies, that will not yeeld ſhall bee compelled, and that enemie that need not yeeld, ſhall be prouoked to haue mercie vpon you; according to that excellent promiſe that he himſelfe hath made: *Bleſſed is that man that indureth temptation when he is tried, he ſhall receiue the crowne of glorie which God hath promiſed to thoſe that loue him, as it is in the 4. of Iames.*

By this that hath been ſpoken, wee ſee that man hath an aduerſarie; in the ſecond place we are to conſider, that this aduerſarie muſt be agreed withall, wherein two things are propounded vnto vs: the one is the manner how, the other is the time when this aduerſary muſt be agreed withall: as concerning the firſt, a man may compound with his aduerſarie, either by yeelding vnto him; in which ſence *Moſes* ſaid to his countrimen, ye are brethren,

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why ſtriue ye one with another: or elſe by pacifying him, in which ſence our Sauiour ſayth in this place, agree with thine aduerſary, that is, pacifie him: and becauſe our aduerſaries are of diuers kinds: therfore they muſt be pacified by diuers means: the fleſh by mortification; the world by faith; the deuill by reſiſtance; the conſcience by holineſſe of life; God by the death and paſſion of his deere Sonne. Concerning the firſt enemy, I ſay the fleſh muſt bee pacified by mortification. So ſaith Saint *Paul. 3. Col. Mortifie your earthly members*: how ſhall we doe that? Confeſſe the vglineſſe of the fleſh, reueiw the corruption of the fleſh, reconcile the ſtrangenſſe of the fleſh, put away luſt, humble pride, extenuate gluttony, ſuppreſſe hatred, forbeare enuy, forgiue iniuries, dread the iudgements of God, imbrace the promiſes of God, vnderſtand the truth of God, be conuerted vnto the mercies of God, and know that hee that ſoweth in teares ſhall reape in ioy: ſo may yee pacifie the fleſh by mortification.

But how ſhal we pacifie the world? by faith, ſo ſaith Saint *Ioh. 2. Epiſt. 5. Chap. This is the victory which ouercommeth the world, euen our faith.* How ſhall wee doe that? Beleeue in God, and not in the world, beeing afflicted, mur-

mur

mur not; being reproched, reuile not; being perſecuted, faint not; beeing admoniſhed, refuſe not; beeing called, flie not; The outward word, the inward ſpirit, the holy Sacraments, the mighty Commandements: the liuing God entertaine and follow with all reuerence; pray feruently, bleſſe inſtantly, giue cheerefully, forgiue willingly, repent heartily, ſuffer patiently, continue vnmooueably. The ſanctuary, which is the houſe of faith; the Lords wiſdom which is the guid of faith, the Lords mercy which is the comfort of faith, the Lords children which are the companions of faith, the Lords puniſhment which is the trial of faith, the Lords kingdom which is the recompence of faith, praiſe and prefer before the earthly, duſty, ſmoaky and vncertaine commodities of this life, and ſo yee ſhal bee ſure to ouercome the world through him, and by this means, who hath proclaimed it to all them that beleeue, bee of good comfort, I haue ouercome the world, ſo may you pacifie the world.

But how ſhall wee pacifie the diuill? By reſiſtance, ſo ſaith Saint *Iames* in the 4. Chap. *Bee ſubiect to God, but reſiſt the deuill, and hee will flie from you.* How ſhall we doe that? me thinkes to reſiſt him is a way rather to ſhar-

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pen him, then to quiet him; neuer care for that, contemne him in your courage, courſe him in your faith, renounce him in your zeale, if he come vpon you, incounter with him, if he flie from you follow him, if he ſpeak you faire ſuſpect him, if hee ſpeake you foule deſpiſe him; acknowledge the titles which the holie Ghoſt hath attributed vnto him, hee is a murtherer from the beginning, he is a lyar and the father of lies, accuſer of the faithfull, the prince of the aire, the prince of darkneſſe, the armed man, the great Leuiathan, a roaring Lyon, the great Dragon, an old ſerpent, he is for all times, he is for all companies, graue with Councellors, deſperate with ſouldiers, vnchaſte with wantons, profane with Atheiſts, if any be merrie he can ſing, if any man be angry hee can ſweare, if anie man be holie he can pray, if any man be ſorrie for his ſinnes, hee can helpe him to an haulter to hang himſelfe, as hee did *Iudas*. Be not hereupon the more afraid of him, but the more prepare againſt him; if he be ſtrong, be ye ſo much the more valiant, if he be wiſe, be ye ſo much the more vigilant, if he be aloft be yee ſo much the more carefull, if he ſet vpon you in meats, beware of gluttonie, if he ſet vpō you in ſleep, beware of idleneſſe, if he ſet vpon you in pre-

ferments, beware of ambition; if hee goe about to impouerish you, beware of impatience; if hee goe about to inrich you, beware of pride; if hee goe about to kill you, put your truſt in God; and as Saint *Paul* ſayth, in the 5. chap. to the *Epheſians*, *Giue no place to the Diuell*, ſo may we pacifie the Diuell by reſiſtance. But how ſhall we pacifie the conſcience? by ſanctimonie of life: ſo ſaith S. *Paul*, *Heb.* 13. *Brethren pray for vs, for we truſt that we haue a good conſcience, being deſirous in all thiugs to liue well.* How ſhall that bee done? firſt know that you haue ſtained the conſcience with the vncleanneſſe of your former conuerſation; the ſame you muſt repaire and rectifie by good workes, make you friends of the earthly Mammon, giue no offence either to God or man, ſinne not againſt your owne knowledge, loue one another in the loue of the ſpirit, doe all things honeſtly, and according to order, be yee helpers one of anothers ioy, iudge not one another in meat or drink, or in a peece of a holliday; conſider that all things are clean to them that are cleane, be not ſeared with a hot-iron in your hearts, haue a care of your thoughts, words, and deeds: hurt no man, corrupt no man, circumuent no man, let your behauiour be alwaies in the preſence of God: if your hart

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doe reprehend you in that you go about, ſtay the courſe of it, if it giue aſſent in the Lord, tarie the end of it, be not haſty in doing euill, be not ſlowe in doing well, euer keepe an euen conſcience, do not ſtaine it with luſt, doe not corrupt it with bribes, do not ſtain it with malice, do not infatuate it with ſelf-loue, do not diſguiſe it with hypocriſie, doe not puffe it vp with pride, do not put it downe with deſpaire; but indue it, fill it with ſuch things as wherein you may take ioy & comfort, when ye are departing this world, that when other men lie vpon their death-beds, and cry as *Cain* did; My ſins are greater then the mercies of God, then may you ſay as S. *Paul* ſaith, in the 23. *Act. Men and brethren, I haue liued before God in all good conſcience, euen vnto this day*; ſo may ye pacifie the conſcience by ſincerity of life. But how may we pacifie the Lord? by the paſsion and death of his deare Sonne, ſo ſaith S. Iohn: 1. Ep. Cha. 4. *Herein appeared the loue of God towards vs, that he hath ſent his only begotten Son into the world, that we ſhould liue by him.* How ſhall we do that? firſt know, that by nature and of your ſelues you are all ſinfull; *there is none that doth good, no not one*, as it is in Pſal. 14. the ſence & cogitation of mans heart is inclined to euill, euen from his youth, as it is in *Gen.* 8.

the puniſhment hereof is labour and death, as it is written in the 3. of *Gen. But now in Chriſt Ieſus yee that were a far off ſomtime, are become nigh through the bloud of Chriſt*: as it is in the 2. *Epheſ. Would you therefore pacifie God? you muſt cloath your ſelues with the righteouſneſſe of Ieſus Chriſt*, you muſt quicken your ſelues with the death of Ieſus Chriſt, you muſt iuſtifie your ſelues with the righteouſneſſe of Ieſus Chriſt, you muſt ſaue your ſelues with the innocencie of Ieſus Chriſt; and becauſe the Father hath ſaid of the Sonne, *This is my beloued Sonne in whom I am well pleaſed*; and becauſe the Sonne hath ſayd of the Father; *Whatſoeuer you ſhall aske the Father in my name it ſhall be giuen vnto you*: I aduiſe you, in the name of the Lord God, that ye enter through the bowels of the Son, into the loue of the Father God; through the wiſdome of the Son, into the glory of the Father God; through the merits of the Sonne, into the mercies of the Father: In the name of Ieſus Chriſt, *aske and ye ſhall haue, ſeeke and ye ſhall finde, knocke and it ſhall be opened vnto you*: In the name of Ieſus Chriſt anſwere the rigor of the Law, claime the benefit of the Goſpell: in the name of Ieſus Chriſt liue vprightly, die peaceably, and be bleſſed eternally: I ſay in the name of Ieſus Chriſt; let

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no man preſume to challenge any thing in his owne name; our ſins are many, Chriſt hath abated them; they are mightie, Chriſt hath diminiſhed them; they are red as skarlet, Chriſt hath made them as white as wooll; his innocent ſoule, for our wretched ſoules; his holie head, for our fantaſtical heads; his pure hands, for our corruptible hands; his vnblameable behauiour, for our incorrigible behauiour, and our incorrigible impieties hath made a ſacrifice moſt ſufficient: all the ſheep and oxen in the world, if they had been ſlain, nay if they had been ſlaine for vs, could neuer haue done vs ſo much good: *For ſacrifice, and burnt-offerings* (for ſacrifice and burnt offerings, I ſay, for ſin) *haſt thou not required*, Then ſaid I, Loe I come, as it is in the 40. *Pſal.* But what doe I talke of ſheepe, all the Princes and Nobles in the world if they had died, nay if they had died for vs, could neuer haue done vs ſo much good; for wee haue all ſinned, and haue great need of the glorie of God, as it is in the 1. of *Rom.* and the caſe ſtanding thus with vs, that all haue ſinned, how could the ſinfull father, for the ſinfull child, the ſinfull maſter for the ſinfull ſeruant, the ſinfull husband for the ſinfull wife, make a ſacrifice worthy of the loue of God? but one Ieſus, vnſpotted of

the world, vnspotted in the world, conceiued without lust, borne without sinne, liuing without blame, dying without guile, hath paid the ransom for the redemption of all that beleiue. As it is in the 1. of Iohn, *To them that called vpon him, he gaue power to be called the sonnes of of God, euen as many as beleeued in his name.* Be ashamed of your selues O yee pleasures of the world, O ye profits of the world, you cannot helpe a man in the hower of death, nor in the day of iudgement, you cannot arme that which is going out of this world against the weaknes of his body, the distresses of his mind, the mourning of his wife, the weeping of his children, the lamentation of his friends; yee cannot doe that, yee are mortall, and all the good turnes that ye can do for them that you loue best, are mortall as you are: but if Christ bee on our side, then who can be against vs? The vvorld? Christ hath ouercome the world: The flesh? Christ hath liued in the flesh: The diuell? Christ hath vanquished the diuel: The law? Christ hath fulfilled the law: Men? they are the creatures of Christ: Angels? they are the seruants of Christ, it is God that helpeth vs, then who can hurt vs? it is Christ Iesus that saueth vs, who can condemne vs? indeed if Sathan had preuailed against him, either

ther at the first in his temptation, or at the last in his passion; if he had driuen him into sinne when he was aliue vpon the earth, if he had driuen him or lockt him fast in the graue, when he was dead within the earth; the holiest and wisest man in the world might haue doubted of the certaintie and eternitie of his saluation: But remember ye what he said, hanging vpon the Crosse; *All is finished*: God is pleased, hell is looſed, and man is saued; where was the diuell then? why did hee not fight then? why did he not with-hold our Sauiour Christ from the Crosse, that hee might not come there? if he could not do so, why did hee not naile him fast to the Crosse when he had him there? or if he could not do so; why did he not steale away his soule and carrie it to hell? or if hee could not do so, why did he not make his bodie mortall? or if he could do nothing to his body, why did hee not frustrate the power of his resurrection? the reason is, he did what he could, he could not do what he would, it was, *impar congressus*: he was ouermatcht, he had to do with the Son of God, who being strõger then he, spoiled him of his armour, broke his hart, as in *Heb. 2. destroied him who had the gouernment ouer death.* Thus therfore being possessed of the loue of Christ, being washed by

bloud of Chriſt being incorporated into the body of Chriſt, being healed by the ſtripes and ſealed by the ſpirit of Ieſus Chriſt, aſſure your ſelues that neither the ſins of the fleſh, which Chriſt hath purged; nor the contagion of the world, which Chriſt hath cured; nor the accuſatiõ of the diuel, which Chriſt hath anſwered; nor the ſting of conſcience, which Chriſt hath blunted; nor the iuſtice of God which Chriſt hath ſatisfied; ſhall be able to hurt you, according to the promiſe of his own ſpirit, which is, *if any man ſin, we haue an aduocate with the Father, Ieſus Chriſt the righteous, & he is the propitiation for our ſins.* Thus haue you heard how the aduerſaries of mankind may bee agreed with all. Now it remaineth, that we enquire when this agreement muſt bee made: And therein haue we to conſider two things; firſt, the time in which this agreement muſt be making; ſecondly, the time before the which this agreement muſt bee made, and finiſhed: as concerning the firſt; it muſt bee done, *in viu* in the way: as concerning the ſecond, it muſt be done before we come to the Iudges houſe, *agree with thine aduerſarie in the waie*; what is here meant by the vvaie? the life of man, which in manie things may bee iuſtly compared to a waie; firſt as in a way man trauel-

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leth from one place to another. Euen ſo in this life we are pilgrims, and ſtrangers before God, as al our fore-fathers were, our daies are as a ſhadow vpon earth, and there is no tarrying; as it is in the 2. of *Chron:* 29. *Chap.*

Secondly, as in a way, the further a man goeth, the leſſe he hath to goe; euen ſo in this life the daies of man are ſhort, the numbers of monthes are with God, hee hath ſet him bounds which cannot be paſſed, as it is in the 14. of *Iob.*

Thirdly, as in a way he that trauaileth long is at the laſt wearied: Euen ſo with labour in this life, *man beeing borne of a woman hath but a ſhort time, and is filled with miſery*, as it is in the ſame Chapter: To this ſence ſpeaketh old *Homer*: the earth breadeth not a more miſerable creature then man; and why? For the Sunne, the Moone and the Starres, and Sea, Hearbs and Trees, Birds & Beaſt; Fiſhes and Bees, and Ants, and the weakeſt and ſmalleſt Creatures in the world, doe fore-ſee and fore-ſhow a tempeſt before it ryſeth; Onely man doth not know the day of his viſitation, neither vnderſtandeth, but is ouertaken as a fiſh with a hooke, *In tempore malo*, as the wiſe man ſaith, in an houre when hee neuer thinks of it. Such a life, ſo ſhort, ſo vncertaine

certaine, ſo haunted with diſeaſes, ſo vexed with cares, ſo ſubiect to the force and fraude of other men, ſo full of indignities, infirmities, and iniquities: ſuch a life as this, ſometime ſwollen with humors, ſome-times dried with heate, ſome-times pinched with hunger, ſome-times ouercharged with fulneſſe, ſome-times pleaſed with friends, ſometimes ouer-preſſed with enemies; what meane you to magnifie as you doe? Why doe you pamper a life ſo ſinfull, ſo changeable, ſo dangerous? In the houſe there is care, in the field there is feare, vpon the Sea, if thou haſt any thing, there is perill, if thou haſt nothing there is diſpaire; in the Court there is ambition, in the country there is ſordidneſſe. Why are yee proud O yee that are made of clay! Why are you gluttons, yee that muſt die to morrow? why are yee couetous, yee that are almoſt at your iourneies end? Heere what Saint *Paul* ſaith in the 2. Cor. 7. *This I ſay brethren that the time is but ſhort*, the ſinneſull time of your conception is paſt, the paineſnll time of your birth is paſt, the variable time of your life is preſent, the mourneſull time of your death is not farre off, yee are dailie going towardes it, and to day yee are nigher then yee were yeſterday, and

the earth longs for you, and the wormes lookes for you, and yee haue ſeene I am ſure, the bones and the skuls of other men which haue beene caſt vp out of their graues before you; ſuch as they were ſo you are; ſuch as they are you ſhall bee; your wanton eies, your lofty fore-heads, your daintie ſtomacks, your painted cheekes, your churliſh tongues, your curled heads, your ſtrong ſinnues ſhall all be conſumed with iuſt and vnpartiall rotteneſſe ſaith the Prophet. O earth, earth, earth, why ſhould he not, and why may I not by his example ſay vnto you, O earthly men and women, duſt-men and women, rotten men and women, ſure to die euery one of you, not ſure to liue one minuit of an houre, ſafe in no place, ſecure at no time, conſtant in no ſtate, ſodaine, as a bubble, ſlender as ſmoake, tranſitorie as a vapour, momentarie as graſſe, which flouriſheth to daie, and withereth to morrow.

Confeſſe the frailtie of this life, which is like vnto a way, walke therein humblie and ſoberlie before GOD, prepare for an end, pray that it may bee a good end, neither troubled with the agony of ſinne paſt, nor affrighted with the horrour of puniſhment to come, pray that ye may liue in the fear, & die

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in the faith of the Lord Ieſus, pray the eter
nall King of Heauen, to pardon your ill be
ginnings, your worſe proceedings, and t
ſend you a peaceable departure out of thi
life: pray that it bee not ſodaine, pray tha
yea may looke for it, that you may prouid
for it, that whenſoeuer it commeth, early o
late, morning or euening, in the mid-da
or mid-night, yee may bee willing and read
to ſay with the holy ones of God, *come Lo
Ieſus, come quickly.*

So much for the time in the which this
greement muſt be in making.

Now come wee to the examination of th
time, before the which this agreement mu
bee made and finiſhed, that muſt bee mad
before wee come to the Iudges houſe, wh
therto we goe when we liue, & whitherto w
ſhall come when wee are dead, from whenc
wee ſhall not returne againe into this worl
either to amend our ſelues, or to aduiſe o
thers, as it is in the 16. of *Luke*, in the exam
ple of *Dines*. By this appeareth that our ad
uerſaries will not bee pacified, nor our ſinne
done away after this life, as it is in the 14. o
Eccleſiaſt: *Before death worke righteouſneſſe, b
cauſe in hell thou ſhalt finde no ſuſtenance*, an
as it is in the 38. of Eſay, *they that looke down*

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into the Lake, ſhal not looke for thy truth. To this point well ſpeaketh *Cyprian*; *Quando iſtinc exceſſum fuerit, nullus iam pœnitentiæ locus eſt, nullus ſatisfactionis effectus, hâc vita aut amittitur aut tenetur*, truſt not therefore in any thing that may bee ſaid for you, that may be done for you after you be dead, but while you liue conſider that you are going to the Iudges houſe, yee are ſtill going and euer ſince yee were borne yee were going, and now yee are come nigh to the Iudges houſe, but a man that ſhould marke your behauiour, how yee laugh and dance, and ſing, and driue away the time in iollity, and vanity, would thinke rather that yee were going, as the Poet ſaith, *rather to feaſt in a wood*. But as ſure as you liue now, and as ſure as you ſhall die hereafter, ſo vndoubtedly muſt you goe to the Iudges houſe, there to giue account both of your life and of your death. Therefore prouide your ſelues, try out your hearts and your reines, conſider the Iudge, and the Iudges houſe, and the Iudges power, and the Iudges authority; prouide to anſwere him if you can, or if you cannot, prouide to pacifie him, agree with al them that haue any euidence to bring in againſt you, vſe all the meanes that you can make to become gratious with the

Iudge,

Iudge, before you come to the Iudge
house. Now is the time to doe it; *To day*
yee will heare his voice, harden not your hear
now is a time of praier, thē is a time of Iudg
ment; now is a time of faith, then is a tim
of glorie; now is a time to runne, then is
time to obtaine; now is a time to figh
then is a time to triumph; now is a time
receiue Christ, then is a time to bee rec
lued of Christ; now is a time to loue GO
then is a time to bee loued of GOD; No
blesse, that you may then bee blessed; no
pittie, that yee may then bee pittied; no
mourne that you may then bee comfo
ted; now, that is while the bride-groom
biddeth, while the father calleth, while th
Spirit mooueth, while the feast continued
while the gate standeth open, before th
floud come and drowne all, before the fi
come and burne all, before the trumpet blo
and summon all to the Iudges house.

Woe bee vnto them that are now deaf
when the word crieth; that doe now shu
when the Redeemer knocketh; that are no
hard and stony when the dew of Heauen fal
leth vpon you; that are now busie about th
pleasures and profits of the world, when th
King sendeth for guests.

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There is yet roome for them that wil come, there is yet mercy for them that will seeke it, there is yet mercy for them that will aske it; yet while yee liue, and not afterward; not in the graue; not in hel, not in the Iudges house; not for loue, not for money, not for teares, not at the suit of friends, not by any meanes will any thing bee obtained to their comfort, which do neglect the happy & gratious oportunities of this life, in the which the Lord Iesus spreadeth abroade his innocent armes to imbrace, openeth his holy sides to releeue, sheadeth his precious bloud to succour, looseth his heauenly life to saue all them that haue need of him, as hee protesteth in the 11. of Mathew, *Come vnto mee all yee that labour and are heauy loaden and I will refresh you.*

Thus haue you heard both the manner how, and the time when your aduersaries must bee agreed withall.

Now in the third place it remaineth that I doe describe vnto you, out of this Scripture, the daunger that is like to fall vpon him that will not agree with these aduersaries in the waie, and that is inlarged by foure circumstances: The first is, *he shalbe brought before the Iudge*, The second is, *the Iudge shal deliuer him to the Iailor*, The 3. is, *the*

Iailor

Iailor ſhall commit him into priſon, The fourth is, *hee ſhall not depart thence, till hee haue paied the vttermoſt farthing.*

Concerning the firſt, he ſhalbe brought before the Iudge, ſo it is in the 11. of Eccle: *Know thou that for all theſe things thou ſhalt come to iudgement.* And ſo it is in the 9. Pſal. *Hee hath prepared his ſeate vnto iudgement, and hee ſhall iudge the round world with Righteouſneſſe*, So it is in the 3. of Eſay, *The Lord ſhall come vnto iudgement with the elders of his people.* There is great difference betwixt this Iudge and our Iudges; ours are mortall, he is eternall; ours doe determine of matters according to euidence produced, he ſeeth and knoweth the inward guiltineſſe of mans heart; ours may be preuented by friends, he is vnmooueable; ours may bee corrupted with money, he is implacable; ours may bee drawn aſide by their ſuperiours, he is inuincible; there is none aboue him to controule him, there is none equall with him to contend with him, a man may indure the voice of our Iudges, but his voice is a terrible voice, it amazeth the elements, it renteth the rockes, it openeth the graues, ſhaketh the earth, vnlooſeth the bands and the fetters of the dead, fetcheth their ſoules from the bottome of hell,

and as *Chryſoſtome* writeth: *Hec omnia citius conſumit in opere quam ſagitta tranſit in aëre*, That is, as S. *Paul* ſayth, *in a moment, in the twinkling of an eye.* But who ſhal be this Iudge heare meant? Chriſt is appointed of God to be the *Iudge of the quick and dead,* as in *Act.* 10. Shal not God iudge the world? I deny not that, but that the world ſhall be iudged by the Father, the Son, and the H. Ghoſt, 3. Perſons and one God; but the ſentence of life and death ſhall be denounced by Ieſus Chriſt the Son of God. *Neque enim Pater iudicat quicquam, ſed omne iudicium dedit filio: for the Father iudgeth no man, but hath cõmitted all iudgment to his Son,* that al may glorifie the Son, as they honor the father *Ioh.* 15. This ſhall then be comfortable to the godlie. For the ſame Ieſus, who came into the world before, to ſeek, to find them, to teach them, to guide them, ſhall come againe to iudge them, and to ſaue them. This muſt needs be terrible to the wicked, for euerie eye ſhall ſee him, *Etiam qui pupugerunt eum*; yea, euen their eyes which wounded him, that *Iudas* which betrayed him, that *Pilate* vvhich condemned him, thoſe Iewes which accuſed him, thoſe Gentils which executed him, thoſe Turkes which do not know his will; and thoſe Chriſtians which do know his wil & do it not,

ſhall alſee him,and beſeene of him to his glory and their confuſion ; for that great ſentence of ſaluation and damnation ſhall come vpon the Godly,according to the Goſpel,the law yeelding therunto through the righteouſneſſe of Ieſus Chriſt; but vnto the vngodly, according to the law , the Goſpel yeelding therunto,becauſe they haue neither obſerued the duty of the one, nor apprehended the mercy of the other , which ſhall prouoke the Iudge to ſay *Neſcio vos :* I know ye not. O dreadful iudgement! O ſorrow vnſearcheable which ſhalbe conceiuedwhen thoſe words are vttered! what am I the better if the Prince know me, if noble men know me , if wealthy men know me, if wiſe men know me, if Chriſt notwithſtanding all this will not know me? what am I the better if I haue been known of this world by the ſtate of mine office , or by the beauty of my perſon, or by the multitude of my followers , or by the glory of my apparel,or by the nobility of my birth;if Chriſtwil not know me in that world,when all worldly things ſhall forſake me , and I haue none to cleaue vnto but only Ieſus Chriſt the righteous, if he forſake me too, O wreatched that I am ! what ſhal become of me ? who will helpe me? they that would cannot , and he that can,

will

wil not, what? ſhal I ſay then, *O ye hils couer me O ye mountaines fal vpon me?* but al this is in vain; For the Iudge wil deliuer me to the Iailor, as it is in the ſecond circumſtance of the danger here threatned; who is that Iailor here mentioned? The Iailor is the diuil, *Grecum Diabolum nos criminatorem vocamus*, ſaith Tertulian, *Quia crimina in quibus ipſe eminet ad Deum deferat*, the *Greeks* cal him a deuil, ſaith he, wee call him an accuſer, becauſe the faults which he knoweth by vs, he exhibiteth vnto God againſt vs, *Moſes* calleth him a ſerpent, *Iob* and *Zachary* cal him a deuil; Chriſt calleth him Sathan, *Sattan enim Iudæorum Syrorumque lingua deſertorem ſignificat*, as writeth *Iuſtinus in Colloquio cum Iudæo Triphono*, for Sathan in the Language of the Iewes and Syrians doth ſignifie a for-ſaker; *Oſor enim hominum eſt*, as *Baſil* writeth, for the diuel is the enemy of mankinde, ſaith he, firſt hee was the enemy of God, & when he ſaw man created according to the Image of God, then he became the enemy of man, and being not able to hurt the perſon of God, he diſchargeth al his poiſon vpon man who is the Image of God: as if a malitious traitor, hauing villanous intent to miſuſe the Prince, and no fit oportunity to lay violent hands vpon the

body of the Prince, ſhould in diſpite of the Princes perſon deface the Princes picture; by all which appeareth, that this Iailor, to whom the wicked ſhalbe deliuered, is originally, naturally and eternally the enemy of mankinde, ſo much the liker and the fitter to torment him in body, in ſoule, without meaſure, without end; for marke yee beloued, if in this life, where his power is limmitted, and the bridle of the LORD is in his mouth; if in this life, I ſay, he bee ſo willing, and ſo ready to puniſh vs, as hee did *Iob*, in vexing our bodies, in killing our children, in burning our houſes, in poyſoning our cattaile, in ſetting wife and friends and all the world vpon vs, what will hee doe vnto vs, when hee may doe what hee liſt vnto vs; when hee hath vs at his owne houſe, when hee hath the Lords warrant? that is, *Take him and bind him hand and foot, and caſt him into vtter darkeneſſe*: How will hee vſe vs then? What part of vs will hee ſpaire? What bone of vs will hee leaue vnbroken? When will hee giue vs any reſt?

Dearely beloued Chriſtians, according to his mallice, ſo ſhalbe his torment, infinit mallice, infinit torment; vnmerciful malice, vnmercifull torment, daily malice, daily torment; nothing

nothing but mallice, nothing but torment: *This kinde of diuill*, ſaith our Sauiour, *is not caſt out but by faſting, and prayer*; then by ſome meanes the diuill may bee expelled in this life, but in the next, neither by our owne faſting, nor by other mens praiers, neither by our owne faith, nor by others mens charity will the diuel be remoued out of his place, nor quallified in his furie: (and why?) becauſe the Lord hath let him looſe, and hath giuen him ſtrength and authority to doe with them according to his pleaſure.

If all the Lyons in the forreſt were let looſe vpon man, they could but breake his bones aſunder with their teeth, and ſwallow vp his fleſh into their bowels. But who is able to expreſſe the vnſatiable wrath of the diuell, whoſe deſire and delight euer was, and euer wilbe to adde vnto our feare more feare, vnto our ſorrow more ſorrow that the more wee crie, the more wee may cry, without mercy, without remedy?

If the Child aske the Father an egge, will hee giue him a Serpent, Saith CHRIST? it is not likelie, but if the wicked in hell doe aske this Iailor any meate, hee will giue them Scorpions; if they aske him any ſleepe, hee will giue them a worme to gnawe their

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consciences: if they aske him any rest, he will throw them into a burning lake; if they aske him any mitigation of their paines, hee will laugh at them; any release from their labour, hee will deride them; it is intollerable to indure him, it is impossible to appease him, that Iailor, that Iailor, the Enuy and subtilty, the craft and the cruelty, the sleights and the indignities of that Iailor; pray that yee may consider in this life, pray that yee may feare in this life, pray that yee may auoide in this life by the free mercy of GOD, that yee bee not deliuered into his custody in the next life by the iust iudgement of GOD, for if you bee, the Iailor will cast you into prison, which is the third circumstance here mentioned of the danger here threatned to the vngodly.

What is meant by the prison heere mentioned? The prison is hell, and hell is the prison of prisons, the surest and the closest prison that euer was or can be.

It is discribed in the 30. of *Esay*, thus, *Tophet is prepared of old, it is prepared for the King, hee hath made it deepe, and large, the burning thereof is fire and much wood, and the breath of the Lord, like a riuer of brimston doth kindle it.*

This

This priſon hath gates, as it is in the 16. of Math. *Vpon this rocke will I builde my Church, and the gates of hell ſhall not prevaile againſt it.* Theſe gates are locked, and God himſelfe keepes the keies, as it is in the 2. of Apocalips, I *haue the keyes of death and of hell*. This is a darke priſon, as it is in the 8. of Math. *The Children of the kingdome ſhalbe caſt into vtter darkeneſſe.*

This is a hot priſon, as it is in the 16. of Luke, *Dives* crieth out of this priſon, *O father* Abraham *ſend* Lazarus *that he may dip the tip of his finger in water and coole my tongue, for I am in this flame greatly tormented.*

By all which it appeareth that this place of damned ſpirits is repleniſhed with all manner of vncomfortable obſcurity, repugning diſcord, loathſome filthineſſe, dolefull famine, ſinnefull fooliſhneſſe, inexplicable vengeance, whatſoeuer is moſt dreadfull to the ſight, moſt vnſauory to the taſte, moſt vnpleaſant to any part of the bodie, moſt vncomfortable to any part of the minde, aboundeth in that priſon: the brickes of *Pharoah*, the ouen of *Nebuchadnezar*, *Phalaris* his bul, and ſuch like, the rare and exquiſit afflictions of the world are eaſie and light, in reſpect of this priſon, they were the deuiſes of man,

this is the inuention of the Lord; they were indured, this is infufferable; there was a way out of them, there is no way out of this; there was more and leſſe in the torments of them, but in the torment hereof there is no compariſon: hee that commanded them might bee intreated, but hee that ruleth this is inuincible; they were temporall, this eternall; they were the effects of tyranny, this is the fruite of Iuſtice; they were according to the humor of him that did puniſh, theſe are according to the qualities of them that are puniſhed; as it is in Apocalips 18. *Quantum glorificauit ſe in delicijs, tantum date illi tormenti*; for ſo much gluttony, ſo much tormented. Ye may conſider in what a lamentable caſe *Abſolon* was, when he hung by the haire of the head in the boughes of a tree, *Inter Cælum & terram*, betweene heauen and earth, he could not reach to the heauens with his hands, nor to the earth with his feete, but he hung between both: So it is with the wicked in hell, they may thinke vpon there mony, which they haue left behind them, but they cannot recouer it; they may Remember there friends in the world, but they cannot helpe them, nor be helped by them; they may wiſh for their apparel to couer their nakednes, but they

they cannot inioy it, they may crie for two drops, and for one drop, and for a drop of water to coole their tongues, but they cannot obtain it: O miſerable affliction! the mercie of God is aboue them, they may ſee it, but they cannot feele it; the worme of conſcience is within them, they may feel it, but they cannot ſee it; their godly friends are in heauen from them, their vngodly friends are in hell with them, the abſence of them doth diſcomfort them, the preſence of theſe doth diſquiet them It is here a common Prouerbe; *The more, the merrier*, but there the cõtrary is true; the more men the more wo-men, the more children the more crying; the more ſhriking the more gnaſhing, the more horror the more vexation; where the Father cannot ſaue the child, where the Maſter cannot helpe the ſeruant, where the husband cannot releeue the wife, where God himſelfe ſaith, *I will feede this people with wormewood, and I wil giue them the waters of gall to drinke:* there muſt needes be an vniuerſall heauineſſe, from the crowne of the head to the ſole of the foote, there muſt needs be abſolute heauineſſe from the morning vntill the euening, and from the euening vntill the morning againe, there muſt needes be a perpetuall heauineſſe.

Dearly

Dearely beloued in the Lord, thinke vpon this priſon when you lie vpon your ſoft beds, thinke vpon this priſon in the middeſt of your ſinnes, thinke vpon this priſon, in the middeſt of your ſecret ſinnes, thinke vpon this priſon in the middeſt of your vncharitable ſinnes, thinke vpon the crueltie of this priſon in the middeſt of your temporall ſinnes; thinke vpon the eternity of this priſon, and make this account, *The more ye ſinne, the more ye come towards this priſon; the leſſe ye repent, the faſter ye goe towards this priſon*, and if ye doe not agree with your aduerſaries in the way, yee ſhall be caſt into this priſon (from whence as it is in the laſt circumſtance of the daunger heere threatned) ye ſhall not depart til ye haue paid the vttermoſt farthing; that is, ye ſhall thence neuer depart: for this word, *vntill*, doth heere ſignifie endleſſe perpetuitie, as alſo in the 110 Pſalm. *The Lord ſayd vnto my Lord, ſit thou at my right hand, vntill I make thine enemies thy footſtoole*, that is for euer: and in the 8. of Gen. *The Rauen returned not vntill the waters were dried vp*, that is neuer, and in the 2. of Mathew, *Ioſeph knew her not vntill ſhe had brought forth her firſt borne ſonne*, that is, *Ioſeph* knew her neuer; which argueth, that the wicked which are caſt into hel ſhall neuer be releaſt, as it is in the

66. of *Esay*, *Their worme shall neuer die, and their fire shall neuer be quenched*, this is called, *Mors secunda*, the second death, and therfore *Augustine* writeth in his 19. Booke, *de Ciuitate Dei*, Chap. 28. *Ideo durior ista mors secunda erit, quia morte finiri non poterit.* Therfore, the second death is the harder, becauſe it cannot bee ended by death, heere in this world if a man be in hazard of his life, either paine getteth the maſtery, and by that meanes death taketh avvaie his ſence, or elſe Nature getteth the maſtery, and by that means health taketh away the paine: but in hell both the paine remaineth to afflict, and nature indureth to feele, neither the one faileth nor the other.

O vnſpeakable wretchedneſſe! the eie doth perfectly ſee, the eare doth perfectly heare, the hand doth perfectly feele all manner of outward torments: the mind doth perfectly conceiue, the heart doth perfectly conteine, the affections do perfectly digeſt all manner of inward torments: nothing can quench the ſence of the one, nothing can quiet the ſorrow of the other; the Lord, that hath ordained this vengeance, is eternall; our ſinnes that haue deſerued it are eternall, the helliſh ghoſts which do execute it are eternall, the bodies & ſoules which ſhall be thereunto ſubmitted are eternall:

nall: there is no good thing in that eternall priſon, there is no faith to beleeue in God, there is no grace to mortifie ſinne, there is no power to vanquiſh the diuell, there is no meat to cheriſh the body, there are no friends to comfort the ſoule withall, there is *Abraham* a far off, and *Lazarus* in his boſome, the loue of the Father is a far off, the mercie of the Son is a far off, the aſsiſtance of the Spirit a far off, the fellowſhip of Angels a far off, the glorie of the Elect a far off. The wrath of the Iudge is nigh vnto them, the force of the Iaylor is nigh vnto them, the feters of the priſon are nigh vnto them, the whole armie of their ſinnes, which hath driuen them into theſe dangers, is nigh vnto them; euen within their boſoms, euen in their conſcience, yet if there might be an end of theſe miſeries, an hundred yeers hence, or a 1000. yeeres hence, there would be ſome hope in their mindes, there would be ſome eaſe in their hearts. But it cannot be, it may not be, an 100. yeeres hence, a 1000. yeeres hence, ten hundred thouſand yeers hence; 20000000. yeeres hence, their pain ſhal be as freſh and as great as it was at the firſt, and muſt ſo continue world without end: Dearely beloued Chriſtians, harken and conſider; if the bloud of Ieſus Chriſt, which was ſhed for you, if the

word

word of Ieſus Chriſt, which is vttered vnto you, if the ſpirit of Ieſus Chriſt which goeth into you, if the ſpirit of Ieſus Chriſt and the Preachers of Ieſus Chriſt, which do daily and howrly call vpon you, cannot driue you from your ſinnes, nor draw you vnto newneſſe of life; let the earneſt and hearty conſideration of theſe euerlaſting torments, which are prouided for the wicked, awake you out of ſleep, let them ſoake into your memories, ſet them before careleſſe and deceitfull affections, terrifie that which is naturall, ſubdue that which is worldly, put away that which is filthie in your liues, by the contemplation of them; be ſure to purchaſe the fauour of God while ye liue, that ye may eſcape the power of ſin when ye die, and the wrath of God when ye be dead, that ye may goe out of this world peaceably, and triumph in the next world immortally, in the kingdome of euerlaſting glorie, wherunto he freely bring vs, who hath dearely bought vs, Chriſt Ieſus the righteous, to whom with the Father and the holy Ghoſt be all honour and power and dominion, both now and euer.

FINIS.

In ſome copies, pag. 26. *l.* 4. *r.* of Iudgement, *Ibid. l.* 24. *for* knoweth, *r.* knocketh, *Ibid. l. laſt, for* guiſts *r.* gueſts.

BRITISH
14 AP96
MUSEUM

Make thy accounts euen wth God ye
by true Repentance & faith in Jesus C
& godly liuing, so mayst thou stand fe
& obtaine Heauen
for at Death, leaues thee, Iudgme
findes thee.

BRITISH
14 AP 96
MUSEUM

IOY in Tribulation,

OR

Triall in afflictions:

Leading comfortably to life, thorough *the narrow waie.*

WITH

Zealous and godly Prayers to direct in the waie and hower of death, shewed, in the power, iudgement, *and mercie of God.*

Hereto is added, a golden Treatise of S. BERNARD, *de Interiori Domo*: teaching how to build vp the inward conscience.

Come vnto me all ye that labour and are heauie laden, and I will ease you.



Imprinted at London by *G. Eld*, for *Roger Iackson*, and are to be sold at his Shop neere the great *Conduit in Fleetstreet.*

1613.

JOY in Tribulation,

OR

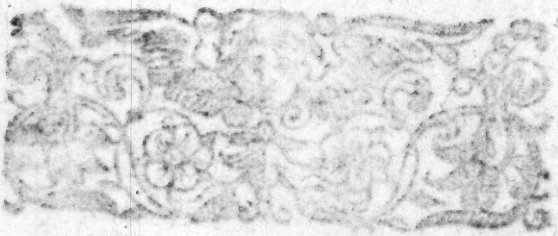
Triall in Afflictions:

Leading comfortably to life, thorowgh the narrow waie.

WITH

Zealous and godly Prayers to direct in the waie and hower of death, shewed, in the power, iudgement, and mercie of God.





Imprinted at London by G. Mid. for Roger Iackson, and are to be sold at his Shop neere the great Conduit in Fleetstreet.

Ioie in Tribulation, or triall in afflictions.

Chap. I.

IF any man will follow me, let him forsake himselfe, and take vp his crosse and follow me. Mat 16. Luke 9.2

AFflictions are trials, not punishments if we be sonnes, punishments and not trials if we be slaues.

THey shew vs our weakenesse, they inforce vs to praier, they tell vs we are in the way to heauen, and they make vs contemne this wicked world.

RIches and pouertie, ioie and sorrow, freedome and captiuitie, danger and safetie, paine and ease, health and sicknes, life and death are euer alike to a religious man.

THe reasons why the Lord doth visite his children so often with afflictions, (are manie,) Why the Lord afflicteth vs. Eccl. 3. 10

19.67 TO humble vs, to weane vs, to winnow vs, to preuent vs, to teach vs, to enlighten vs, to protect vs, to adopt vs, to comfort vs, to honour vs, to cure vs, and to crowne vs.

22. 31 TO humble vs that we be not proude, to weane vs that we loue not this world, to winnow vs that wee be not chaffe, to preuent vs that we do not sinne, to teach

.39.8 vs to be patient in aduersity, to enlighten vs that we may see our errors, to protect vs that he may guide vs by his Angels, to adopt vs that we may be his sons, to comfort vs that he may send vs his spirit, to honor vs that our faith may be manifest, to cure vs that wee not surfet of securitie, and to crowne vs that wee may liue eternally.

THus a Christians dyet is more sower then sweet, his Physicke more Aloes then honey, his life more a pilgrimage then a progresse, and his death is more despised then honoured.

.28 IF vvee would consider this aright before-hand, affliction would bee as welcome to the soule of a Christian as afflicted *Ruth* was to the field of *Boas*.

But

BVt becauſe we looke not for them, before they come, thinke not on Gods doing when they are come, but deſire to be happy here and hereafter.

THerefore we can away with the name of *Naomi*, but in no caſe wee can indure to be called *Marah*: we all deſire to poſſeſſe the land of Canaan, but a verie few (euen *Caleb* and *Ioſuah*) are found ready and willing to vvarre with the inhabitants of the Countrie. Ruth 1. 2 Num. 14. 16

SYloam runneth eaſily, pleaſantly and ſoftly, but Iordan is too turbulent.

GOds loue is not to bee meaſured by outward benefits, notwithſtanding, if the Lord giue vs outward proſperitie, we can eaſily be perſwaded he loues vs.

BVt if he outwardly afflict vs, wee can hardly beleeue hee regards vs, no though an Angell ſhould ſay to vs, as ſometime to *Gedeon* (the Lord is with vs) we are ready to reply with *Gedeon*, why is this euill come vpon vs? Iud. 6. 2

IF our afflictions vvere plagues as to the Egyptians, curſes as to *Cham*; deſolation as to Iſraell: deſtruction as to Sodome: then had wee cauſe not Exo. 8. 6. 17. 24 Gen. 9. 25

onely to feare them, but great cause also
t.8. 2.3 to flie from them. But seeing they are but trials of our faith, corrections from our father, purgations for our sinnes, and
b.12.6 visitations from our God, therefore we ought not only patiently to beare them, but with all ioyfulnesse to intertaine and imbrace them.

GOdly men do euer sorrow, for the world is their hell, wicked men shold alwaies sorrow, because God is their enemie, the one for the affliction they feele, the other for the miserie they ought to feare.

Chap. II.

AFflictions are so far from hurting or harming Gods children, that they make altogether for their gaine and aduantage.

Sam. 1. 10 11 HAd not *Hanna* been barren, she had
sa. 37.2 & 38.14 15. 16 not fasted, nor vowed, nor praied so earnestly, had not *Hezekiah* bin grieuously diseased, and dangerously besieged; he had not mourned so sorrowfully, nor intreated the Lord so feruently.

Act 18 1. 2. HAd not *Aquilla* and *Priscilla* beene banished from Roime, they had not had

had the comfort of *Pauls* companie at Corinthus.

HAd not the prodigall ſonne been almoſt afamiſhed, he had neuer returned nor repented. *Iuk.* 15. 18.

IT is a principle in Diuinitie, all that will liue godly in Chriſt Ieſu muſt ſuffer affliction. 2. Tim. 12.

VVHo in higher fauour with God then *Abraham*, yet muſt hee forſake his owne countrey, his kindred, and his fathers houſe, and dwell in a ſtrange land. Gen. 12. 4.

AND for his ſeed and poſteritie how miſerably were they vexed, oppreſſed and tormented in Egypt, where they liued as bondſlaues in cruell ſlauerie 400. yeeres, labouring continually in brick and claie, where they were inioyned a taske vnpoſsible to bee done, in ſo much that they were weary of their liues for their ſore labour: Neuertheleſſe, theſe, the only and all the Church and people of God, were thus grieued and afflicted. Exo. 1. 14. 16. Exo. 5. 10. 11. 12.

AFflictions doe teach vs to repent of ſinnes paſt, to take heed of ſinnes pre- 2 Sam. 24.

107.4 ſent, and to preuent ſinnes to come.

THey cauſe vs to ſeeke out Gods promiſe, they promiſe to ſeek faith: faith to ſeek praier, and praier to find out God.

IF they did conſume vs, we had iuſt cauſe to feare them, but ſeeing they doe better vs, let vs patiently beare them.

THe tree groweth the better for lopping, the Pomander ſmelleth the ſweeter by rubbing, and the pepper is not profitable without bruiſing.

Cor 4. AFflictions are momentanie in reſpect of time, fauors in reſpect of God, and bleſsings if vve be Gods children.

1.24.19 THe more righteous vve are, the more manifolde are our troubles, and the better vve may beare them.

IAcob had no ſooner receiued the bleſſing, but his croſſes began, he was ſore

n.27. threatned by his brother, for feare of whoſe wrath, hee was conſtrained to forſake his fathers houſe, and his natiue land, and to liue in a ſtrange countrie in moſt grieuous ſeruitude, in the day hee vvas conſumed with heat, and with the froſt in

n 31. the night, ſo that his ſleep departed from

.41 his eyes.

THe moſt religious are euer ſubiect to moſt afflictions, and thoſe that are indued with the beſt graces, are often in the world moſt abaſed.

AS the fineſt linnen of higheſt price, hath moſt whytening in the Sunne: So doth GOD moſt whiten his deareſt children by ſorrowes. Hee makes them liue like Pilgrimes heere, and ſo driues them to ſeeke comfort elſewhere. He takes their chiefe delight from them; to cauſe them onely to delight in him. A compar ſon. Dan. 11 2 Pet. 2. 11

THus the Lord tempereth our eſtate, that when we are loſt in our ſelues, he findeth vs; when wee are weake, hee ſtrengtheneth vs, and when we are in diſtreſſe, he comforteth vs: and when we are caſt-awaies he receiueth vs.

AFter the Apoſtles had receiued more graces, they receiued likewiſe more croſſes, whileſt they were babes they were carried and dandled in armes, but being of a ſtronger groweth they were on euery ſide afflicted. Ioh. 11. 18. 19 Acts 12. 1. 2

SO long as they were vnder Chriſts winges, tenderly handled, hauing

4.38. ing his preſence to defend them, we may
29.34 read into how many weakeneſſes they fell.

SOmetimes dreaming of earthly promotion, and ſometimes plunged into great vnbeleife. But after they had beene excerciſed vnder the croſſe, wee read no ſuch thing.

n.11.35 AFfliction is a broome to ſweepe vs: a fornace to try vs, a rod to driue vs, a ſtarre to direct vs, and a guide to lead vs, that nothing detaine vs, from him that made vs, who is willing to receiue vs, and powerfull to ſaue vs.

il.19 7. WEE are taught by his worde,
9 purged and ſifted by his fanne,
b.5.17 refined and reclaymed by his corrections, and thoſe that are moſt bleſſed, for the moſt part are moſt croſſed.

mos 4.7. THe Lord giueth vs the more ſtripes,
9.10 that wee ſhould giue him the more praiers, and to the end wee ſhould flie to him more ſpeedily, and intreate him more earneſtly.

Hoſea.5.15 HE hideth himſelfe that wee ſhould
Math.11. ſeeke him, hee runneth from vs, that
28 we ſhould runne after him, and hee caſteth

eth vs off, to the end that wee ſhould lay the faſter hold, and make the greater account of him.

Chapter III.

THe Lord increaſeth our ſharpe ſufferings, that we ſhould increaſe our weepings.

THis is a truth infallible, without repentance there is no ſaluation, without godly ſorrow there is no true repentance, without earneſt praier, there is no godly ſorrow, and without feeling the Lords wrath, there is no earneſt praier: how neceſſary then is affliction.

THere is no repentance without it, no earneſt praier with it, no ſaluation without it, nor no comming to Chriſt without it. He calleth not light & merry hearts, but when our hearts are ſorrowfull and heauy as lead, and our afflictions like the voices of Mourners, then are we fitteſt to come before him. Math. 11. 28

AFfliction is commonly the laſt, but not the leaſt meanes that the Lord vſeth to bring men vnto him, as may appeare 2. Chro. 12

peare in *Manasses*, and also in *Nebuchad-*
1.4.31 *nezer.*

HEE that will not seeke God in aduersity, will seeke him lesse in prosperity: they that murmur in the wilderneſse wil prooue Rebels in Canaan: That horse which will not goe with the spurre and rod, wil goe much worse when they are both wanting.

AFfliction neuer commeth to a godly man, bnt it leaueth him better then it found him.

en 32.25 IAcob was lamed and blessed at an instant, his crosse was the cause of his blessings.

l.6.28, 38.&51 VVHen *Dauid* was in his greatest misery, then penned hee most of the Psalmes, and stored vp such prouision as stood him in steed all his life long.

l. 73.14 HE passed no day vnpunished, euery morning was he afflicted.

LEt euery man in affliction prepare himselfe, that if his calamity increase he may be ready for the graue, and if it be reuersed, hee may bee as ready for praise.

They

THey that prepare before-hand, and looke for affliction; they ſhall entertaine it as a gueſt; but thoſe that expect it not, ſhall entertaine it as a theefe. Iob 3.25

Iob in his proſperity, looked for aduerſitie, ſo that his miſery was leſſe ſtrange vnto him, then otherwiſe it would haue beene; and his patience was in a better readineſſe, then elſe it could haue beene.

SO long as *Paul* was irreligious hee had the world at will, hee liued as a commander, or rather as a perſecutor: but beeing conuerted, how is hee aboue meaſure more then any of the Apoſtles afflicted: Acts 26.10. 11.12.

IN labours more aboundant, in ſtripes aboue meaſure, in priſon more plenteouſly. In death oft, fiue times he receiued 40. ſtripes ſaue one, he was thrice beaten with rods, He was once ſtoned, He ſuffered thrice ſhipwrack, He was night and day in the deepe ſea: In iourneying often, in perils of waters, in perils of Robbers, in perils of his owne Nation, in perill by ſtrangers, in perils in the City,

City, in perils in the wilderneſſe, in perrils in the Sea, in perrils among falſe brethren, in wearineſſe, in painefulneſſe, in watching, in hunger, in cold and in nakedneſſe. All theſe ſufferings were outward, but to make them weigh heauy, he was inwardly combred with caring for the Churches.

2. Cor. 11. 8

NOtwithſtanding all theſe, with ſome other which he ſuſteined, he maketh light account of them, beeing compared to thoſe ioyes eternall, which hee longed for and hoped after.

2. Cor. 4. 17

IT may ſeeme ſtrange to a worldly minded man, that the Lord ſhould thus cõtinually exerciſe his children vnder the croſſe, and lay ſuch heauy loade vpon them. But the Lord himſelfe knoweth what is fitteſt for his children: He is wiſe to inſtruct them: Mighty to defend them: Liberall to maintaine, powerfull to deliuer them, and mercifull to receiue them: and their comfort is vnſpeakeable, for his grace is ſufficient for them.

Pro. 3. 12

ART thou ouer-whelmed with ſorrow, as was *Iſrael* in *Egipt*, or as

Exo. 1. 14

Eliah

Eliah in *Israel*, that thou thinkest it bitter to liue, and better to die, yet acknowledge with *Dauid*, that God is thy God, although thou seemest forsaken. This is a comfort beyond all comforts: A sweete mercy of a louing father, and a glorious condition of a beleeuing sonne, whom no pouerty, no misery, nor no aduesitie can seperate or part a sunder. 1. Kin. 19. Psal. 22. 1

THough hee chasten vs, yet he loueth vs, though we be helplesse, yet he remembreth vs, and though we be in death, yet hee saueth vs. Psal. 107. 14, 20

ALthough the Lord doe chasten euery one he receiueth, yet he doth not receiue euery one he chastiseth.

Chap. IIII.

AFflictions in their owne nature are curses, but in their vse the Lord maketh them blessings. Psal. 94. 12

BLessed is the man (saith *Dauid*) whom the Lord chastiseth and teacheth in his law. Pro. 13. 18

VNlesse instruction be ioyned to correction, in steed of making vs better it will make vs worse.

The

THe Lord ſendeth his ſcourges and corrections againſt his children, as
2 Sam. 18. 5 *Dauid* ſent his Captaines and Souldiers againſt his ſonne *Abſolon*: not to deſtroy him, but to ſtay his rebelling.

Num. 16. AND on the contrary hee ſendeth croſſes, or rather his curſes vpon the vngodly, not to reclaime them, but to conſume them.

THe croſſes of the wicked, are venomed by Gods wrath, but thoſe of the godly are ſweetened by his ſpirit.

1 Sam. 30. 6 *Dauid* in his diſtreſſe, comforted himſelfe in the Lord his God: But *Saule* in his diſtreſſe, would haue ſome body
1 Sam. 31 4 thruſt him through, and becauſe none would doe it, he did it himſelfe.

IN like manner the two theeues that were crucified with our Sauiour
Luk 23, 30 40 Chriſt, whoſe ſufferings were both alike, the one died beleeuing, and repenting; But the other rayling, and blaſpheming.

The wicked like thoſe that haue the geute, cannot abide to be touched by reaſon of their corruption. LAy your hand vpon a ſore legge, and the leaſt touch will make it yeeld and ſhrinke away: but lay twice as much weight vpon a ſound legge, and it will

not

not ſtirre.

AFfliction commeth to the wicked not as a medicine from a louing phyſition, but as a ſentence of condemnation from a iuſt Iudge.

IT made *Achitophell* that wiſe man to hang himſelfe. 2.Sam.17. 23.

Saule, that ſtrong man to kill himſelfe. 1.Sam.31. 4.

AND *Zymrie* that wicked King to burn himſelfe. 1.King.16. 10.

THus it plainely appeareth that affliction of it ſelfe, can neither teach vs, nor better vs, therefore vnleſſe the Lord ioyne a bleſſing thereunto, we ſhall come worſe out of it, then we entred into it.

ALthough affliction bee fearefull and very terrible to the wicked, yet it is moſt ſweet and comfortable to the godly, becauſe the Lord euer taketh away the ſting before hee ſend it: the ſting being taken from an Adder, you may carry her in your boſome.

IF all ſtand well betweene God and vs, all ſhall goe well betweene the croſſe and vs, for a louing father is Iob 8. 5. 7.

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neuer delighted in hurting of his child.

WEE ſhould euer feare to doe any thing againſt God, but neuer feare what God doth againſt vs.

IF wee liue godly, we liue happily, whether the Lord ſend proſperity or aduerſity, godlineſſe maketh vs content with any thing, for it tels vs we can deſerue nothing, nay hee that is moſt godly, is moſt wealthy, becauſe hee liueth moſt contentedly, how poore ſoeuer hee ſeemeth to the world.

uel 2.9 THoſe of the Church of *Smyrna*, were in great pouerty, and greiuous miſery, and yet our Sauiour CHRIST himſelfe telleth them they are rich. A man then may bee a rich Chriſtian, though poore and afflicted in the world.

. Cor. 6.5 AFter *Paul* had attained to bee godly: hee could abound, and hee could wante: His life was a continuall warfare, beeing ſome-times conſtrained to Acts 18.3 worke with his owne hands for ordinary maintainance, yet he neuer complained of wante, nor ſeemed at any time diſcontent with his eſtate: Hee found more

more comfort in the rebuke hee ſuffered for Chriſt, then in all the treaſures, profits, and pleaſures the whole world could afoord him.

THe godly man is heire of althings, for if Chriſt bee ours, God cannot in Iuſtice keepe any thing from vs. Rom. 8.

CHAP. V.

THe godly finde more comfort, and greater content in pouerty, or in priſon, then Emperors in their Empires.

THey ſhall ſee light in the middeſt of darkneſſe, and ioy in the middeſt of ſorrow, health in the mideſt of ſickneſſe: life in the mideſt of death. Al things make for the beſt to Gods children, pouerty, impriſonment, and death it ſelfe bring a reuenue of godlineſſe, ioy, liberty, comfort, and great reioycing. Pſal. 112. Dan 3.24. 25.

PAule & Silas being apprehended and taken, ſcourged, and ſore beaten, and their feet faſt ſet in the ſtockes, were ſo far from beeing ſorrowfull, that on the contrary they were exceeeding ioyfull, for at mid-night, when others were ſleeping,

they were ſinging.

2. Cor. 6. 10 THe godly in their greateſt aduerſity, are but (as it were) ſorrowing, for they are euer reioycing, and in their greateſt neceſſity (as it were) hauing nothing, and yet poſſeſſing all things.

THoſe of Macedonia, the more their affliction increaſed, the more their Ioy abounded, and the more their pouerty abounded, the more their rich liberallity increaſed.

THis is ſufficient to perſwade (if it were poſſible) a worldly man to become a religious man, and to make a couetous man a godly man.

A Couetous man feareth nothing ſo much as to become poore: and here is his remedy: If he will become godly, hee cannot fall into pouerty: If they may bee accounted rich which want nothing, then are the godlie moſt wealthy.

THe Lord is my ſheap-heard (ſaith *Dauid*) what then can I lack. If Chriſt be our ſheap-heard it skils not what our paſture be, for hee can make a dry and barren land fertill and fruitful.

Pſal. 107. 36.

Though

THough thou haue no garments to cloathe thee, no bread to feed thee, no friends to releeue thee, yet if thou canst put on the righteousnes of Christ, thou art cloathed, fed, and releeued.

THen murmur not at thy base estate, nor repine ar those that enioy the wealth of the world in more aboundance, for if thou haue Christ, thou hast a double portion.

IF the King should giue vnto thee gold, to another brasse: to thee pearles, to another pibles, to thee wheat, to another chaffe, wouldest thou goe whyning away? Are not the graces of God, the gold, the pearles, the good wheate, and earthly riches, the brasse, the pibles, and the chaffe in comparison.

IT is godlinesse alone that bringeth contentednesse, it maketh a man well satisfied with Gods allowance bee it much or little. 1. Tim. 6

IF thou be godly, thou liuest contentedly, and if contentedly, then art thou wealthy.

VVOuldest thou know how it shall go with thy posterity after thee?

LOoke not into thy treasury, into thy
28.4 fields, or into thy barnes, what store of wealth thou hast to leaue them: but looke into thy life: Bee thou godly, and God will bee the portion of thy children.

37.25 *Dauid* in all his daies neuer saw the righteous forsaken, nor his seed begging.

112.2 THe seed of the godly (saith *Dauid* the prophet) shalbe mighty on the earth: they shall inherit the land, and bee blessed.

CHAP. VI.

nk 16 19 IF it should be demanded who were the richest men liuing?

IT would bee answered; the great Princes and Potentates of the earth: *Epulo* & not *Lazarus*: *Herod* in his roabes, not *Iohn Baptist* in his Camels haire: the
Exod. 1. 14 Egyptians oppressing, not Israel oppressed.

BVt Gods word teacheth the contrary; what wealth can that bee, which leaueth vs when we die.

Elias

ELias and *Enoch* were rich and wealthy, for their wealth followed them to heauen. 2.King 22.11

EPulo passed from his Lordships, and great aboundance, to eternall misery. But *Lazarus* from want to rich and large possessions. Luk.1 22.23.

GOdlinesse doth end in wealth and aboundance, but where begins it?

AT the contrary: at wants, sorrowes, losses, nippes of heart: stinges of conscience, these commonly are the forerunners of Godlinesse (as our Sauiour affirmeth) Blessed are the poore in spirit, for theirs is the Kingdome of Heauen; where CHRIST ioyneth two strange things together; Pouerty and a Kingdome. Math.5

BLessed are they that hunger, and those that are sorrowfull, for the one shall bee satisfied, and the other comforted. Mat 5.

THE rich man had his pleasures heere: but *Lazarus* paines: but nowhee is comforted and the other tormented. Luk.16.

VVOrldly happineſſe begins at pleaſure, profit, eaſe and honor, but it ends in woe and miſery (as our Sauiour further obſerueth) woe be to you that are rich: for you haue receiued your conſolation: woe be to you that are ful, for you ſhall hunger.

6.24. VVOe be to you that now laugh, for you ſhall waile and weepe.

LEt no man be diſcouraged at the bitter and ſowre beginnings of godlineſſe, which end in ſo great happineſſe; nor be miſled with the error of the world to place their felicity in earthly contentments.

MAny when they heare of that rich inheritance prepared for the godly in heauen, and of their happy contentments (in regard of their faith and aſſured truſt of Gods mercifull fauour) on earth doe deſire, in like manner, to become religious and Godlie. As the Iſraelites, when they heard of the fruitfulneſſe and fertileneſſe of the Land of Canaan, longed after the poſſeſſion of it: But when they heard thoſe cowardlie ſpies, tell of the ſtrength

of

of their Citties, of the taulneſſe of their people, and of the Giants that inhabited the Country, they were ſo daunted and diſcouraged, that they deſired rather to haue died in Egypt, then to goe on to make warre with thoſe people.

EVen ſo fareth it vvith manie dull and ſlow-paced cowardly Chriſtians who when they heare of the hardneſſe of the waie, and narrowneſſe of the paſſage to the kingdome of heauen, will rather returne to Egypt, and liue in their pleaſures, and die in their ſinnes, then receiue anie incouragement from *Caleb*, or *Joſua*, to enter combate with the troubles of the world. Neh. 13. 3

CHAP. VII.

THey would goe willingly to heauen, ſo they might bee carried thither in a feather-bed.

BVt vvhen *Paul* ſhall tell them, their waye lyeth through manie tribulations, then they vvill not march one Act. 2. 2

ſtep

ſtep further, their ſaluation is finiſhed, and their religion is ended.

Neh. 4. 17 BVt the Iewes that returned from the captiuitie, choſe much rather to fight on the walls of Ieruſalem, then to liue at reſt and pleaſure in Babylon.

Pſal. 17. 19 THe world giueth not ſo many troubles, but the Lord ſendeth as manie deliuerances to his people; but he ſetteth downe no time when he will helpe them, becauſe wee ſhould waight his attendance, and euerie minute expect deliuerance.

Pſal. 13. 1 HOw long wilt thou forget mee, O Lord, (ſayth the Prophet) for euer?

THe Lord will bee a refuge for the poore, a refuge in due time, euen in affliction.

GOd telleth *Abraham*, that his ſeede muſt be in Egypt 400. yeeres, before which time none could helpe, and this time being expired, *Pharaoh* and all his hoaſt could not longer detaine them.

AS the Lord ſetteth downe no time when he will helpe, ſo in like manner he telleth not by what meanes, becauſe we ſhould looke for deliuerance when

all

ll meanes do faile; he helpeth ſomtimes y ordinarie meanes, ſometimes by extra-rdinary meanes, ſometimes by ſmall meanes, ſometimes by no meanes, and ſometimes contrary to all meanes.

BY ordinarie means he deliuered *Paul* out of the hands of the Ievves. Act. 23.

BY extraordinarie meanes, he deliue-red *Peter* from *Herod*. Act. 12.

BY ſmall meanes he fed fiue thouſand in the deſert. Joh. 6. 2

BY no meanes he raiſed *Lazarus* from the dead. Dan. 3. 2

AND contrary to all meanes, were the 3. children preſerued in the fierie furnace. Ibid.

IF we truſt God no further then wee ſee him in our benefits, vve truſt him no o-therwiſe then wee truſt a thiefe, for ſo far as vvee ſee him wee neuer diſtruſt him.

THoſe that know thy name will truſt in thee (ſaith the Prophet) for thou Lord haſt not failed them that ſeek thee.

IF bread faile, the Lord will ſend Manna, if his people want fleſh, it ſhalbe brought them by miracle: And if they haue no water, the hard and ſtonie rockes ſhall

yeeld

yeeld forth ſtreames.

Mat. 6. 30 GOds prouidence extendeth to the
1. Cor. 9. 9 Rauens, to the ſparrowes, to the oxen, and to the Lillies: how much more to his people.

MAnie doe faint and quaile, not becauſe their croſſes bee ſo great, but becauſe their faith is ſo ſmall: and on the contrarie ſome holde out well, not becauſe their croſſes are ſmall, but becauſe their faith is ſo great.

1. Pet. 5. 7 DOth thy croſſe lie heauily, lingeringly and painefully vpon thee? Caſt it vpon Chriſt by earneſt and hearty praier, and he will either remoue it, or ſtrengthen thee to beare it.

THe Lord wanteth not wiſedome to know our abilitie to beare, neither is hee voyde of power to end our miſerie in due time.

CHAP.

Chap. VIII.

A Deuoute Prayer for a penitent ſinner.

ALmightie and moſt mercifull Father, I haue wandred aſtray like vnto the loſt ſheep, following too much the deuiſes and deſires of mine own hart; I haue offended againſt thy holy laws and commandements, hauing left vndone thoſe things which I ought to haue done, and haue gone about that which I ſhould haue left vndone, and there remaineth no good thing in me: wherfore, O Lord, haue mercy vpon mee moſt miſerable offender, ſpare to heap vpō me the burthen of my ſins, O Lord, and reſtore me to thy grace being [illegible] for my miſpent life, euen according to thy promiſes declared vnto mankind in Chriſt Ieſus our Lord, and not for my merits which are altogether ſinne and abhominable wickedneſſe in thy ſight, for I haue manie and ſundry wayes ſtirred thee vp by committing

ting euill before thy face in prouoking thy diſpleaſure I haue deſerued thy great anger, I haue ſinned, O Lord, and thou haſt ſuffered me, I haue offended and yet thou ſuſtaineſt me, if I repent thou ſpareſt mee; if I returne to thee thou receiueſt me, and beſides all this, whiles I deferre from time to time, thou tarieſt for me, thou calleſt mee againe erring from thee, thou biddeſt me come ſtriuing againſt thee, thou lookeſt for me which ſluggiſhly do lie ſtil wallowing and drowned in ſinne, thou imbraceſt mee returning againe, thou teacheſt mee being ignorant, thou comforteſt me lamenting, thou giueſt to mee when I aske, thou art found when I ſeek thee, and openeſt when I knock for thee: wherefore, O Lord, the God of my health, I knowe not how to frame my ſelfe towards thee beeing ſo mercifull, neither can I tell what to anſvvere, there is no place to flie from thy ſight, nor any den ſo obſcure to be hidden from thy preſence; thou ſheweſt the waie to liue vvell, and giueſt mee knowledge how to walke; thou haſt threatned to me hell & haſt promiſed me paradiſe;

there-

erfore, O Lord God, Father of mercies,
od of all conſolation, ſtrike my heart
ith thy feare that I may eſcape thoſe
ings which thou threatneſt; & in giuing
e the comfort of thy ſaluation; I may,
louing thee, ſhun thoſe dangers which
hou haſt ~~promiſed~~ denounced to offenders: teach
e, O Lord, to follow the works where-
ith I may pleaſe thee, and learne me the
vaies to keep thy commandements, ſup-
reſſe the furie of Sathan that he harden
ot my heart, and mollifie the flintineſſe
herof that I may be ſorry for my ſinnes,
eeld an humble and contrite ſpirit as an
cceptable ſacrifice vnto thy heauenly
maieſtie, lifting vp pure hands to ask par-
don and forgiueneſſe for mine iniquities
before the throne of thy mercies ſeate:
make me rich, O God, with theſe gifts,
and defend mee with theſe munitions a-
gainſt all the aſſaults of mine enemies;
giue mee this couert from the flames of
vice, and ſpread abroad this thy mercifull
refuge, ~~for~~ from the paſsions of deſires, moſt
mightie God, which art euermore bleſ-
ſed, I commit into thy hands at this time,
and at all other times, my ſoule, my body,

my

my ſight, hearing, taſting, ſmelling and feeling, al my thoughts, affections, words, and deeds, all that is within me and without me, my ſenſe, my vnderſtanding, my memory, my faith, my beleefe and continuance in the ſame, that thou maieſt defend them with thy moſt mighty power, that thou mayſt keep them day and night, and all howers & euery moment of time: heare me, O holy Trinitie! and keepe me from all euil, from all offence, from deadly ſinne, from all deceits and deſpights of the diuell, and from mine enemies viſible, and inuiſible; giue mee, O Lord, perfect ſence and vnderſtanding, that I may be able to perceiue thine exceeding goodnes: heare me, O Lord, my God, teach mee what I ſhall aske, and grant that thou wilt heare that which I require, giue me teares euen from the botome of mine heart to deplore and bewaile mine offences, grant me true contrition to vnlooſe the bonds of my ſinnes, and vnfained repentance for my former life: if thou regard mee not I periſh; behold me with the eyes of pitty I liue: if thou examine my righteouſnes, alas! I ſmell as one being dead; but if thou

looke

looke vpon me with mercie, thou raiſeſt me out of my graue, ſpare my ſoule, ſpare my ſinnes, and ſpare my faults, viſite me that am weake, cure mee that am ſicke, heale me that am diſeaſed, giue mee an heart to feare thee, a minde to loue thee, eares to heare thee, and eyes that I may alwaies ſee thee: I aske Lord remiſsion of all my ſinnes, haue mercie vpon me and hearken vnto my praier, O God of my ſaluatiõ, I haue asked thoſe things I needed, I haue remembred thoſe things which I feare; vouchſafe, O Lord, to grant me to liue in thy true feare, to the glorie of thy holie name in this life, that in the life to come I may reſt in eternall bliſſe through IESVS CHRIST our Lord and Sauiour, *Amen.*

The Meditations.

GLorie and great worſhip are to bee before thee, there is power and honour in thy ſanctuarie.

I will fall downe and worſhip thee, O

Lord, in the beautie of thine holineſſe, for the whole earth ſtandeth in awe of thee, the heauens declare thy Maieſty and the people thy glorie.

Shew your ſelfe ioyfull in the Lord, all ye people of the earth, for it is he that helpeth you in time of need.

Hee ſheweth ſtrength with his arme, and hee filleth the hungrie with good things, and them that are rich he ſendeth emptie awaie; becauſe they acknowledge not the God of heauen and earth, neither do they confeſſe that euer they receiued anie benefits at Gods hands, but rather imputeth the gettings of their ſubſtance to their owne handy labours: but ſuch ſhall heape vp riches to their owne confuſion and ſhame; yea, when they are in the middeſt of their pompe, the Lord will ſodainly cut them off, death ſhall come euen in their midnight, and ſeiſe vpon their carkaſſes, and they ſhall be caſt into the vnquenchable fire, where ſhall be weeping, and mourning, & gnaſhing of teeth.

But they that feare the Lord of heauen, he will ſend them plentie and their ſoules

ſhal

ſhalbe filled with ioy and comfort.

The Lord will not ſee them want in this world, but wil fructifie their labours euen with the increaſe of all treaſures.

He will bleſſe their ſtores, and repleniſh their baskets with abundance, death ſhall not take them away, but they ſhall return into the ioies of Paradice, where is all riches, pleaſure and reſt.

They ſhall ſit euen in the throne of the moſt higheſt, and bee inheritors of his heauenly and euerlaſting kingdome, with his Sonne Ieſus Chriſt; to whom bee all honour, prayſe, and glorie, world without end, *Amen.*

Chap. IX.

An earneſt Prayer of a ſinner to obtaine the grace of God, to amend his life, before the time of death come.

O Lord open my mouth, and diſpoſe my heart to praie.

OH God almighty and mercifull Father, thou that art the ſaluation of the liuing, and life euerlaſting vnto thoſe that die in faith, which haſt life and death

Iam. 2. 6
Iut. 3 .
.

in thy hands, and which haſt ordained the time of mans life. I confeſſe before thy diuine Maieſtie, that I haue deſerued 100. & 100. times, to be taken out of this world; yea, before I attained to the age which I now haue, and that it is not my worthineſſe, nor my deſert, but thy infinit mercie, which hath made thee to ſpare me ſo long; but what ſhall I ſay, when I think on my life paſt? O Lord! haſt thou preſerued me hitherto for nothing? who ſhall praiſe thee in the graue; & who ſhall magnifie thy name in hell? euen ſince I was borne I haue not ſerued thee earneſtly, and alas! (which I moſt lament is) all the ſeruice that I owe thee, is yet to come: Oh Lord, let me not die before I haue begun to liue, no not in the graue, til I be aſſured of my inheritance in heauen. It is very true, that thou haſt heretofore oftentimes called me, & thou haſt often inuited me, & ſought al means to bring me (poore ſinner) vnto repentance; but it was my wickedneſſe that would not ſuffer me to harken vnto thee, when thou calledſt me, my obſtinacie and hardnes of heart, that made me not to feare when thou diddeſt

Ioh. 12. 15
Pſal. 34. 5

Rom. 1. 18
Luk 14. 17
Ier. 35. 4

puniſh

punish me, my ingratitude that made me increase & continue in malice, when thou didst mee good: I confesse my faults, O Lord, and lament from the bottom of my heart, that I haue so long time & willingly resisted thy grace, and spent thy gifts so vnprofitably. Thou diddest blesse me, but I became proud because of thy blessings; the peace which thou grantedst me, made me prodigall and sloathfull, thy meate intemperate, thy grace careless, thy patience obstinate, and I vsed all thy benefits as arms of iniustice to fight with thee; O Lord, which art my benefactor, I confesse before thy holy Maiestie; yea I must confess it with all my soule, that my heart hitherto hath beene nothing else but a cloake of vncleanesse and filthinesse, mine eyes haue taken pleasure in all vanitie, mine eares in follie, my mouth in deceit, and my hands in iniustice, and that till this time there hath bin nothing else in me but euil thoughts, filthy desires, impure words, and wicked works, wherby I haue so long time moued thy holy Maiesty, that I abhor, and esteem my self vnworthy to call thee Father anie more, but

Esa. 1. 2. 4. 5.

Lamentation of Jer. 3. 15.

18.32. what ſhall I doe then, miſerable ſinner
3.11 that I am? wherunto ſhal I addict my ſelf?
38.17 I am aſhamed to lift vp mine eyes; in hell there is no comfort, and on earth there is no helpe: ſhall I then deſpaire, and ſhall I be loſt for euer? alas no! for oh good God & Father, thou wilt not the death of a ſinner, thou wilt not haue him periſh by deſpaire, but that he ſhould turne vnto thee and be ſaued: therefore, I caſt my ſelfe downe vpon my knees before the Throne of thy grace, and humbly beſeech thee, to pardon my ſins, being aſſured that as they paſs the haires of my head in number, that thy mercy alſo, wherin thou ſurmounteſt
Iſa.140.13 thy ſelfe, & all thy works, ſurpaſſeth them:
Pſal.143.9 Oh Lord caſt me not off, although I come
Pſal. 13.2. & 27.9 ſo late vnto thee, and do but begin when
Lament. 3. 40. the day beginneth to decline, for if thou
Joh.11.25 reiecteſt me, alas! who wil receiue me? if
Pſal.35.3 thou turneſt thy pleaſing face away from me, who will behold mee here below? If thou reiecteſt me, who wil haue pitty vpon me? ſo I know not to whom to go, but only to thee, whom I haue left: If I be ſick thou art the medicine of my ſoule, if I be dead and buried, thou art my life and my

re-

resurrection; when thou only saist I am thy Sauiour, then I am saued, and therefore conuert me, and I shal be conuerted, draw me and I will run after thee; let thy grace shine vpon me, and I shall be at libertie, for without thee I can do nothing: O Lord Iesus wound my heart with holy sadnes, water my soule with thy precious bloud, which was shed: and let not my faults separate me any longer from thee, for, to be neere vnto thee, it is life, and to be separated from thee it is death: reiect not, I pray thee, the price of thy passion, which thou boughtest vpon the crosse, by the price of thy precious bloud; be mercifull vnto me while I liue, for if I die, out of thy fauour, I know for certaine that hereafter there wil be no more grace, nor mercie for me; let me not knocke when the gate is shut, nor call Lord, Lord, when it is too late; but giue me the grace that I may presently watch with thee, as not knowing when my time shall be; I praie not to liue long, but only that thou wilt liue in mee, that I may liue eternally in thee; and aboue all teach me to number my daies, that I may addict my mind vn-

Ier. 31.
Cant. 1.
Ioh. 15.
1. Ioh. 1.
Esay 59.
1. Pet. 1.
Luk. 16.
Mat 27.
Mat. 25.

Pſal. 9. 12 to wiſedome: be not reuenged vpon me
Dan.9.19 for my ſinnes, but ſpare me for the honor
Rom.2,4 of thy name; ſeeing thou haſt patiently ſpared me thus long, and ſurpriſe me not in the time of my repentance: thou which giueſt all things freely, and thus pardoneſt all by thy bountie, be mercifull vnto mee, and ſuffer me to beholde the face of thy beloued Sonne, for thou ſuffereſt thy ſelfe to be found by thoſe that ſeeke thee not: wherefore then ſhall I doubt of thy accuſtomed mercie, ſeeing I ſeeke thee with all mine heart; grant mee only thy grace to amend my life, and ſuffer not my ſoule to depart out of this terreſtriall tabernacle, before it be reconciled vnto thee, receiued into thy fauour, purified in the precious bloud of thy Son, clothed with his merits, and wholly compaſſed about with thy loue; receiue me for a veſſell of thy grace, to the end that from
Rom.9.23 hence-forward I may glorifie, praiſe and magnifie thy holy name: giue me a deſire and zeale to ſerue thee: that this good hand may be the hand of my conuerſion; giue mee conſtancie to perſeuere in the ſame vnto my liues end: teach mee, O

Lord

Lord by thy word, conduct me by thy holy Spirit, admoniſh mee by thy grace, humble & bring me loue by thy Fatherly puniſhments, win me by thy benefits, and reconcile me vnto thee by Ieſus Chriſt thy only Sonne. Oh God and moſt good Father, I am now to fight againſt the world, the fleſh, and the diuel, and the weakeſt of theſe my enemies is ſtronger then I: Helpe me then oh Lord, and I ſhal be victorious, arme me with the armes of Iuſtice, & indow me with charity. Chang my corruptible ioy into the ioy of thy holy ſpirit, my worldly peace into the peace of conſcience, my ſeruile feare into a feare of ſin, that from henceforth I may with a holy zeale loue all righteouſneſſe, as heretofore I haue loued vnrighteouſneſſe, & that I may exceed al others in acknowledging thee, as it hath pleaſed thee to preuent mee aboue al others with thy grace: laſtly oh Lord, grant me grace willingly to forſake the world, and that is in the world, and if it be thy will, that I ſhal doe, aide mee, and receiue my ſpirit into ioy euerlaſting.

Rom. 1. Rom. 5. Eph. 6. 2. Cor. 6. 1 Theſ. 1. Rom. 4 2. Theſ. 3. 16.

If alſo it be thy holy wil to ſuffer me yet

to

to liue, giue mee thy holy Spirit, that my
.2.29. time to come may bee a repentance for the time past, which I haue consumed so vnprofitably, and that I may imploy the time which I haue yet to liue in thy feare.
e.31.33. To this end write thy law in the tables of my heart, and giue me a desire and force to walke in the same: in such sort that thy law may be mine, thy will mine, and that hereafter I may receiue my Kingdome in thy Kingdome. Now oh Lord my vnderstanding is weake, my memory short, and I am more vnworthy to pray vnto thee, then to receiue from thee, that which I demaund, and therefore I recommend my praier, and my
oh.16.13. selfe also vnto thy paternall bounty. In
Say 53.7. the name of thy Sonne Iesus Christ our
.Cor.1.31. Lord, who hath suffered for my sinnes,
Matth.6.9. and neuer once sinned, and by thy grace
Luk 11.8. hath beene made my wisdom, righteousnesse, sanctification and redemption.

CHAP.

Chap. X.

The last fare-well of a true Christian, happily leauing this mortall life.

WHy should I absent my selfe any longer from my father, my brother, and my comforter. I owe a death vnto God, and his beloued sonne died for me, would I shunne that which by diuine ordinance ought once to happen vnto mee? Which is death, which will soone deliuer me from all dangers, diseases, and difficulties, & wil put me in full possession of all the promises of God; For from the time of my natiuity, I haue done nothing else but trauell to this hauen, and patiently attended till I attained to this houre. Would I now be one of those vnthankefull guests, that beeing bidden to the marriage, refused to come? It is true that when I thinke on the small time that I haue liued, that vntimely death might make mee looke backe: but I know, that my heauenly Father hath appointed a certaine time for me to liue, as hee that knoweth better what is good for mee then I my selfe:

Rom. 5. 8.
Sir. 41. 7.
Hebr. 7. 2.
1. Cor. 15. 31.
Luk. 21. 9.
Luk. 14.
Ios. 14. 5.

what

what other thing can I say, but oh Father thy will bee done, thy Kingdome
l. 39. 5. come? & the rather, seeing that in death,
d 134. 11. men aske not how long a man hath li-
ath. 6. 9. ued here on earth, whether hee died happily or not: should it not be a great follie in mee, to complaine because I haue not liued a thousand yeeres past, let such folly depart from me, or to complaine that I haue not yet a thousand yeeres to liue, seeing it is all one thing, not to haue liued, and not to liue, and that these two seuerall times to liue, are not for me, but for an other. If a man should desire to liue, certainely eternall life surpasseth all, let others desire to liue long heere on earth, as for mee, my desire is to attaine to the yeeres in heauen, where one day consumeth not an other, and where they are not limmited betweene morning and euening, nor measured according to the course of the Sunne, neither is the beginning of the one the decay of the other, but are altogether eternall and infinite. If also there be a question of dying. The Prophets and Apostles haue gon before mee, and those that

staied

ſtaied behinde me, ſhal ſoone follow me, if it pleaſeth God now to receiue me into heauen, before others that haue ſerued him longer time, and more then I, I am ſo much more boũd in duty to be thankeful vnto him more then others, that ſtaied behind me in this vale of miſery, & although the paines of my ſickneſſe do ſore oppreſſe me, yet I haue no cauſe to complaine; becauſe I know well that my ſins are the cauſe thereof, and that in ſhort time, by the meanes of death, I ſhall be deliuered from all my griefes: In the meane time for that I haue delaied my conuerſion vntill this time, whereby I might eaſily haue fallne into eternall miſery, if I had died ſodainely, behold I pray you, how God (to preuent my ouerthrow) now calleth mee by his paternall prouidence, by a ſoft & lingring diſeaſe, that by little and little I may abhorre the world, and by a wholſome paine, to draw me to repentance and to euerlaſting ſaluatiõ, ſo that the Lord offereth me grace and mercy euen at the ſame inſtant that he puniſheth me, and by that means cauſeth his rod to bee come in manner of a

Pſal. 38. 2. Cor. 11.

Eſech. 33. 12. 18. 3

1. Sam. 14. 14.

plaſter

oc.3.19 plaſter to heale my ſoule: with his right
nt.2.6. hand hee lifteth vp my head, and with his left hand he embraſeth mee, to bring
.10.34. me vnto a good end: Hee powreth oile and wine into my wounds, He filleth my cup with bitter drinke, but his grace and mercy, which is mingled therewith, farre ſurpaſſeth all bitterneſſe. In
n 16.21. ſuch manner, that the paines and an-
y 64.4. guiſhes of my ſickneſſe, are but paines that paſſe away, as the paine of a woman that trauelleth with child: when my ſoule ſhall enter into life euerlaſting,
om 8.18. then I ſhall feele a thouſand times more
Cor. 2.9. ioy then now I ſuſtaine greefe and ſorrow.

ay 64.9. I would not feare (if need were) to paſſe through hell into Parradiſe, and therefore if I onely paſſe through a mortall ſickeneſſe, I endure much leſſe, then I would willingly endure. When I haue
ſal.73.25. the Lord on my ſide, I neither care for heauen nor earth. When my ſoule and body are in a manner cleane ouercome, He is alwaies my portion, and the com-
ſal.56.14. fort of my heart; Hee that deliuereth my
. 116.8. ſoule from death keepeth mine eyes from

from teares, and preſerueth my feet from falling. What difficulty is there in the way vnto Paradiſe? To goe to Chriſt? To leaue this vale of miſerie? Heere I am like a ſtranger vpon the earth, and who is hee that will not deſire to returne vnto his owne Country? There to ſee his friends, and to reioyce with them eternally? Heauen is my Country, and alone in it is my habitation, there God himſelfe is my Father, Chriſt my brother, and the Angels my companions, and all the faithfull my friends. Heere below on earth I haue no permanent abiding, the world is a tempeſteous ſea, the earth is the place of my baniſhment, yea and my body is a priſon for my ſoule, alas Lord! what is hee that would not be content to enter into thy reſt? To walke in the ſtreetes of celeſtiall Ieruſalem, which are paued with fine gold? To bee freed from all ſeruitude? To bee looſed from this fleſh, to bee with Chriſt in heauen? as long as I dwell in this body I am abſent from the Lord. If I leaue this earthly and mortall body, I haue a habitation erected by God himſelfe: a

Luk. 23. 4
Phil. 1. 2
Pſal. 119. 19.
2. Cor. 5.
Heb. 13. 1
Phil. 3. 20
Math. 6.
Ioh. 20. 17
Apoc. 22.
Heb. 15. 14
Eſay 57. 20
Phil. 1. 23
Luke 2. 29
Apoc. 21. 21.
Phil. 1. 23
1. Cor. 5. 6

houſe

houſe that is not made with hands, and is eternall and in heauen: If I die, death
Phil. 23. 4. is to mee an aduantage, and eternall life aproacheth neere vnto mee: if I ſigh vnder the ſhadow of death, the light of the moſt high God will ſpeedily releeue me: if I weepe in the vale of miſeries, hee
Pſal. 27. 13. that will wipe away all teares from mine eyes is at hand. The earth whereon I
Iob 7. 1. treade, is vnto me a continuall houſe of
1. Tim. 4. 8. ſorrow. Heauen aboue is the land of
1. Cor. 13. 12. the liuing, my life vpon earth is a continuall combat. There aboue the crowne of righteouſneſſe is laied vp for me. The knowledge that I haue of God heere on earth is but onely in part, but hereafter I ſhall ſee the brightneſſe of the Lord plainely diſcouered, and laied open vnto me, when I ſhall know the power of the Father, the wiſdome of the Sonne, and the bounty of the holy Ghoſt, and when I ſhall eternally praiſe the holy Trinity. Here wee are the children of God, but hereafter his glory ſhalbe made manifeſt vnto mee: heere I haue an aſſured Teſtament, which is well made, the Sonne of God hath made it for mee, and hath

ſealed

ſealed it with his death, but I ſhall not enioy it really here upon earth, but hereafter in heauen. Here by grace I am an heire vnto God, and coheire with Ieſus Chriſt, but hereafter I ſhall enter into full poſſeſſion: as long as I am here, I am as it were a warde or an Orphan, but hereafter I ſhall haue the full manageing and rule of mine owne goods: oh bleſſed dying & ſauing death, which art made againe vnto mee, and the certaine and aſured way to eternall immortality: what is hee that would feare thee? yea and what is hee that would not wiſh and long for thee? That makeſt an end of all my miſeries and feares in this world, and will ſet mee free from the afflictions that may hereafter happen vnto mee'. Thy name is fearefull, but the effect of thy power is full of conſolation, eſpecially when I behold thee vnder the feet of him that hath broken thy ſting, that hath taken dominion from hell, and depriued the diuell of all power, in ſuch manner, that I may well ſay with the Apoſtle, oh death where is thy ſting! oh hell where is thy victory! but Rom. 8. Gal. 4. 7.

thankes bee to GOD that hath giuen mee victory through Iesus Christ: by whom the wrath of GOD hath beene changed into grace, The curse into blessing, death into life, and condemnation into saluation, shall I then feare, that which I will not shunne? The way and the chariot of my triumph? The
h.5.24. passage to eternall life, where my heart
ath.6.21 and treasure is? my ioy and my eternall pleasure? where my Sauiour Iesus Christ sitteth on the right hand of GOD his Father, whither hee is gonne before to pre-
oh. 14.3. pare a place for mee? Hee himselfe per-
Psal.110.7. sonally suffered death and ascended vp againe without any danger into the Land of the liuing: to the end that wee considering how hee rose againe from death, safe and sound, I should not feare to follow him willingly and bouldly. If I walke in the shadow of death, the Lord is neere vnto mee, who will neuer leaue mee. If I passe through the waters the waues shall not ouerwhelme mee: If I goe through the fire, the flame shall not burne mee, seeing that my Sauiour is hard by mee, who hath

as much care of mee, as of the aple of his eye. If death would ſwallow mee vp, hee that is both *life* and reſurrection will preſerue me. Chriſt is my head, I am one of his members, fleſh of his fleſh, and bone of his bones, and to conclude I am one with him. The peace of this world hath no power ouer him, and death it ſelfe was by him puiſantly ouercome, his victory is mine, his death my life, and his reſurrection the cauſe, and free aſſurance of mine. Why then ſhould I feare death? The firſt death is made a way for mee to eternal life. The ſecond death hath no power ouer me, ſeeing that Chriſt hath fully deliuered mee from it. It is true, that the firſt death ſeperateth my ſoule from this terreſtriall tabernacle of my body, but what danger is there in it, Seeing it hath not the power to ſeperate neither the one nor the other from the loue of God? I know well, and am aſſured, that I am the Lords, as well in life as in death, and that there is no death ſo mortall, that can ſeperate mee from life with God.

Heb. 2. 14. 4. Cor. 15.

If I bee a ſinner, Chriſt is my righteouſneſſe, and his precious bloud will cleanſe mee from all my ſinnes. If the law condemneth mee, Chriſt hath deli-
eut. 27.6. uered me from the curſe of the law, and was made a curſe for me vpon the croſſe. If damnation threatneth mee, there is no condemnation vnto thoſe that are in Ieſus Chriſt.

om.8.1. The wrath of God hath beene apeaſed by the reconciliation made by Chriſt, and God himſelfe hath beene made a mercifull Father vnto mee. The Iudgement of God can not feare mee, ſeeing the Iudge himſelfe is my Aduocate. Sathan my accuſer is condemned, and the Angels of the Lord are my defenders againſt him, what then ſhould I feare, and why ſhould I be abaſhed? It is no ſtrange thing that I die, ſeeing that death is the common way of all fleſh: Am I not a man, and is not man mortall, is it then ſtrange that this mortall body ſhould die, and that this lumpe of clay ſhould bee reduced into clay and aſhes againe? The Sunne riſeth and goeth downe: The Moone encreaſeth and decreaſeth,

The

The Earth is ſome-times dry, and ſome-times greene, is it ſtrange then if the like happeneth vnto mee, ſeeing it is common vnto all the world, whereof I am a part? thoſe that died before mee are not periſhed: but are gonne before me, Their death hath beene an entry into immortall happineſſe, and they haue gonne before mee in that common way of all fleſh, to the end that I might ſoone follow after them, yea the Lords Prophets haue gonne the ſame way: CHRIST himſelfe, and all the Apoſtles and Martires, and Saints of GOD haue gonne by the ſame way to the Land of the liuing, and not one of them hath beene ſtopt in the way. They that were before mee, thoſe that now liue heere on earth with mee, and thoſe that ſhall liue after mee, muſt all goe through this way, why then ſhould I ſeeke to ſhunne a way ſo common and beaten here upon earth? Although the graue openeth his mouth ſo horribly, yet it cannot make mee afraide, for although I muſt putrifie and rot therein; Yet it was the Lords bed,

1. King. 2.

Iob. 9. 30

Heb 9. 27.

Gen. 3. 16.

Math. 28. 20. who ſuffered his body to bee laied in the graue for mee, to the end that hee might ſanctifie it by his buriall, and prepare mee a chamber to reſt in, by receiuing his body into it, I leaue my body for a time in the earth, In the common priſon of death, but I know that my Redeemer liueth, and that hee will raiſe mee hereafter againe, and that beeing dead, I ceaſe not to be and to dwell with the Lord, who is not the GOD of the dead, but of the liuing, ſo that after this mortall life I ſhall liue eternallie vnto God.

Eſay 57. 2. Iob 14. 25.

The houſe of the LORD is my habitation, the Lord is the Father of the family, and I am become one of his houſhold ſeruants, death dwelleth not in his houſe, but in hell, which is the habitation of the diuels, and therefore I need not feare death. It is true that the world would faine make mee beholding vnto it, but what pleaſure is there to liue in the world, to mooue mee to leaue it vnwillingly? I am borne into this world a mortall man, and I ſhall goe immortall out of it, the day

of

of my birth, was the first day of my death: and the day of my death shall bee vnto mee the first day of my immortality. I enter weeping into the world, my life hath beene a continuall affliction vpon earth, and I can now hardly goe out of it without teares. My life hath beene a deceitefull desire of things that are to come, and vncertaine, a horror of that which is past, and a greefe for which I yet possesse.

Chap. XI.

The soules passage, from *misery vnto glory.*

I Haue called that life, which hetherto hath beene a continual death vnto me, a life (I say) of trauels, spent by sickenesse, consumed by heate, dead with cold, dried vp by sadnesse, seperated from ioy, ouer-whelmed by care, troubled by the aire, inglutted by water, brought into danger by youth, and reduced to nothing

by old age, and therefore from hence-
.5.24. forth by better reaſon I will call death life, ſeeing it hath beene made a way vn-
y 2.22. to me of eternall life.

If wee call the laſt gaſpe of our life death, I cannot doe leſſe then call all the reſt of the time of our breathings death, ſeeing they are all breathed out in one manner, and after one faſhion, and that they follow one the other orderly, euen vntill the laſt gaſpe. There is onely one difference betweene this life, and that which wee call death, which is, that as long time as our life laſteth in this world, wee haue alſo as long time to die: but when I am once dead, then I ſhall leaue to die, If then I liue long time heere, I muſt alſo die long time, for that the nature of this world is ſuch, that a man liuing therein, dieth, and that wee liue dying; It hath a name of life, but in effect it is death, for in my body there is nothing elſe but mortality, corruption and infirmities.

1. In my ſoule there is a continuall com-

bat,

combate, the flesh coueteth that which is contrary to the spirit, and the spirit that which is contrary to the flesh; sometime the flesh is weake, and the spirit strong; sometimes the spirit is weake and the flesh strong, and I haue not attained to these yeeres without stumbling and falling: but after death I shall goe safelie, when the corruption of my nature shall faile, and that sanctification shall be perfect in me: Oh good God! what pleasure is there that I shal not then feele? what ioie shall not enuirone me about, when I shall finde my selfe to be in the company of the Angels? when with mine eyes I shall see my Redeemer, and behold the infinite brightnes of the diuine light? when there shall be no more feare of death, no anguish, no teares, no crying, nor anie paine, and that all my griefe shall be turned into ioy; when I shal be rich without auarice, lifted vp without pride, when I shall possesse all without couetousnesse; and that without dying I shall liue eternally; I can easily shewe you what there is not in life euerlasting: then what is properly in it? There is no feare of sickenesse,

Rom. 7.

Phil. 3. 8

Iob. 14.

1. Tim. 6. 18.

death,

death, ſadneſſe, infirmities, hunger, thirſt, heate, cold, night-quarrels, want of anie
h.6.35.& thing, paine, corruption, ſeducing, nor
.14 temptation of Sathan: I haue told you (although but in part) what is not in it, ſhall I now ſhew you what is in it? I can ſay nothing vnto you; but as the Apoſtle S. *Paul* ſayth, that the eye hath not ſeen,
.Co.2.9 nor the eare hath not heard, neither hath it entred into the heart of man to thinke vpon, nor to conceiue the ineſtimable riches which GOD hath prepared for thoſe that loue him. If it be ſo, what can I doe better then to lift vp mine eyes vnto heauen, mine eares vnto God, and my heart vnto Paradiſe, there to ſee and vnderſtand that, which here on earth I cannot comprehend; and therefore my ſoule ſighes after thee, O Lord, & when, when I ſay, ſhall the time be that I may behold the light of thy countenance? how long time ſhall I yet ſigh in this terreſtriall pilgrimage, in this bodie of death, & in this baniſhment and continuall ſeruitude on the earth, before I ſhall celebrate that eternal Sabboth with thee? The world ſeeketh to deuoure me, & Sathan ſeeketh to
.Cor.5.2

deſtroy

destroy me; come to my aid, oh Lord, and I shall be in safety. The Labourer longeth for the euening, the Pilot for the hauen wherunto he sayleth, and a woman for the hower of her deliuerance. The Labourer desireth the harueſt, and my soule desireth nothing but thee, O Lord, that it may be deliuered out of this sorrowfull world, to bee with thee, which art my soueraine good, and to reioice with thy deare Son Iesus Christ, the Angels and the Saints eternally; my flesh is weake, and my heart fainteth, but thou art my strength and my inheritance for euer. And therefore, from henceforth, both in life and death I will submit my selfe vnto thy holy will, and patiently stay the time wherin I shall perfectly glorifie thy holy name there aboue in the heauens, & that I shall be honoured of thee (although I am vnworthy) depart then all my enemies; if I liue, I liue to the Lord, I come to yeeld my soule into thy hands. God is my Father, & he disposeth of me as it pleaseth him; com Lord Iesus, for thy seruant commeth towards thee, the euening approcheth, stay by me, I am willing, but aide me, and support my infer-

Psal. 73.

Luk. 21.

Rom. 12

infinite. I truſt only in thy ſauing health oh Lord, when it pleaſeth thee; behold
. 2. 24 thy ſeruant is readie, receiue him into thy holy peace.

Chap. XII.

Diuers notable ſentences fit to prepare a man to die well.

1. PRepare your ſelfe in time to die, that death by ſuppreſsing you find you not ill prepared thereunto.

2. Learne to die before you die, and you ſhall liue eternally after death.

3. As many ſinnes as there are in you, as many prickes and ſtings of death are fixed in your ſoule, bereaue your ſelfe of your ſinnes at your death, and your ſoule ſhall be preſerued in death.

4. Remember that you muſt die, and you ſhall neuer ſinne.

5. Delay not your repentance, vntill the day that you fall ſick, for the affliction of that day is proper vnto it ſelfe.

6. Let not the mercy of God cauſe you to ſin; if you will be deliuered from

his

his wrath; and forget him not when you are in health, if you willl not haue him to forget you in the time of ſickneſſe.

7. Repent while God giueth you time, open your gate while he knocketh, ſeeke him while he is to be found, and call vpon him while he is neere, as knowing not, if after this time, you may yet find grace to repent.

8. Leaue ſinne while you are able to ſin, otherwiſe you leaue not ſin, but ſinne leaueth you.

9. Liue as the Iuſt doe, and you ſhall not need to feare the death of the wicked; make your inheritance ſure while you are here on earth, and then neither the firſt reſurrection, nor the ſecond death can hurt you.

10. Embrace that which is not periſhable, while you are mortall and tranſitory leaue the earth: while you are vpon the earth, alwaies remembring, that man here hath neither howre, nor time permanent.

11. Liue this daie as if you ſhould die to morrow, to the end that in death you may not bee aſhamed of your forepaſſed life,

life, and that you may not feare death.

12. Riſe vp in the morning, as if you ſhould not liue til euening, and neuer go in ſuch ſort to bed, that you ſhould bee in feare to die that night.

13. When you attaine to daie againe, remember that your life is ſhortned by a night, and that the day being paſt, you are neerer to death by a day then you were before.

14. All whatſoeuer you can wiſh at the howre of death, to haue done while you liued, doe it now, and in ſo doo-ing, you ſhall finde an ineſtimable trea-ſure of peace in your conſcience.

15. Remember that the daie of your death is the daie of your particular iudgement; for the generall iudgement, which is common to all, will not finde you in other ſtate then you were in at the daie of your death.

16. In all that you doe, or not doe; whether you eate or drinke, ſleepe or wake, let the ſound of the Trumpet at the latter daie ſtill bee in your eares: Ariſe you that are dead, and come to the iudgement, and the later iudgement will

will not condemne you in the laſt extreamitie.

17. Call to mind the ſecuritie of that daie wherein you muſt yeeld account vnto the Lord of all that you haue done or neglected, of all your words, works, and thoughts and the ſeueritie thereof will not be ſeuere nor rigorous vnto you.

A Prayer for them that are *about the ſicke.*

HEare vs, Almighty and moſt mercifull God and Sauiour, extend thine accuſtomed goodnes to this thy ſeruant, which is grieued with ſickneſſe; viſite him (O Lord) as thou didſt *Peters* wiues mother, and the Captaines ſeruant, reſtore vnto this ſicke bodie his former health (if it be thy will) or elſe giue him grace to take this thy viſitation patiently, that after this painfull life ended he may dwell with thee in euerlaſting life: O Lord, behold wee bend our knees, yea the knees of our hearts with vnfained prai-

praiers, and lift vp our eyes to the throne of thy mercies ſeate, to hearken to theſe our petitions, according to theſe our promiſes, therefore, O Lord, grant our requeſts, wee are gathered here together in thy name in the behalfe of this thy ſeruant; deliuer him wee humbly beſeech thee, from theſe his languiſhing paines and miſeries of ſicknes, & as it hath pleaſed thee to lay thine hand vpon him; ſo, O Lord, reſtore him to his former health; keep him, O Lord, from fearefull and terrible aſſaults, and deſpightfull temptations of the diuell, ſinne, and hell: deliuer him, O Lord, as thou deliueredſt *Noe* from the raging waues of the flouds; *Lot* from the deſtruction of Sodome; *Abraham* from the feare of the Caldeans; the children of Iſraell from the tyranny of *Pharo*; *Dauid* from the hands of *Goliah*; the three men from the violence of the fierie furnace in Babylon; *Daniel* from the mouth of the lions; *Ionas* from the belly of the Whale, and *Peter* from the priſon of *Herod*: Euen ſo, O gratious Lord, deliuer the ſoule of this perſon, both now, and whenſoeuer he ſhall depart

part hence from all perill and danger, open vnto him at the hower of death the dore of Paradice, the gates of heauen, and the entrie of euerlasting life, O Lord Iesus Christ, forgiue him all his sins, and leade him with ioy into the kingdome of thy heauenly Father, euen vnto the bosom of *Abraham*, and appoint him his euerlasting rest that he may reioice with thee, and all the elect children of God, to whom be all honour, glorie, power, and dominion, *Amen*.

The sick persons Prayer.

LOrd hearken to my prayer and giue eare to my humble requeſt, Lord bee mercifull vnto me, & giue me grace patiently to beare the croſſe, and in the midſt of this my ſickneſſe alwaies to ſay; thy wil, O heauenly Father, be done, & not mine; forgiue and forget, moſt gracious Father, all mine iniquities, blot them out of thy remembrance & caſt them from thy ſight, O Lord, as farre as the Eaſt is from the Weſt, the North from the South: they are many and innumerable, let them not ariſe vp in iudgement againſt me: neither

enter thou into thy narrow iudgement with thy ſeruant, O Lord, for no fleſh is righteous before thee, handle me not according to my deſerts, deale not with me after my wickednes, neither rewarde me after mine iniquities; O Lord my God, looke not into my enormous nor inceſtious life: I am aſhamed of my ſinnes, and aske pardon for my faults, euen with a repenting heart and ſorrowful mind, a bleeding ſoule, with hidden teares of a true & vnfained repentance for my miſdeeds; yea, my wounded breaſt ſurcharged with oppreſsing griefes, doth ſigh, groane and lament vnder the burthen of my heinous crimes: wherefore, O Lord, waſh them away with thy bloud which thou haſt ſhed for my ſinnes, and I ſhall bee cleane and pure without ſpot; purge me, O Lord, with thoſe precious drops that diſtilled from thy tormented heart, and I ſhall be whiter then the ſnow, burie mine offences in the ſepulcher of thy death, and cloath me with the garment of righteouſneſſe, O Lord, for thine infinite goodnes and mercy ſake receiue me into thy tuition & fauour; pardon, O Lord, and remit

my

my ſins, as thou forgaueſt *Dauid* his murther and adultery with *Berſheba*; *Saul* his perſecutions of thy people; *Peter* his deniall; *Mary Magdalen* her laſciuious life, and the Publican in the Temple with ſtriking his breaſt craued thy gracious pardon; ſaying, Lord haue mercy vpon me a ſinner, and although my ſins and offences are farre greater, and more grieuous then theſe; yet, O Lord, thy mercies exceed & are more compaſsionate then our ſins manifold; I iuſtifie not my ſelfe, O my God, by the offences of theſe, but declare thy righteouſneſſe & mercifull clemencies in forgetting and forgiuing our abhominable treſpaſſes and tranſgreſsions of thy will, which though we are froward, then thou art gentle, though we are ſtubborne, yet thou art meek, and though we run headlong to the pits brink, and to the gates of hell, yet thou of thy goodnes calleſt vs backe, and remitteſt all that we haue done amiſſe, O Lord, I haue acknowledged my faults that they are beſt known vnto thee: wherefore, O Lord, I aske forgiueneſſe of the ſame, ſend me the comfort of thy holy ſpirit, that if thou giue me

my former health and ſtrength of bodie, I may amend my life according to thy ſacred will, and walke worthily in thy lawes and commandements, if it be thy pleaſure to take mee hence out of this tranſitory life, O Lord, grant that I may reſt and liue with thee for euer, world without end. O Lord, hearken vnto theſe my petitions for Ieſus Chriſt his ſake, I ask them & all other things which thou ſhalt thinke meet both for our ſoules and bodies in the ſame forme of prayer as he himſelfe hath taught vs ſaying; *Our Father, &c.*

At the hower of death.

O Lord Ieſus Chriſt, which art the only health of all men liuing, & the euerlaſting life of them which die in thy faith; I wretched ſinner giue and ſubmit my ſelf wholly to thy moſt bleſſed wil, being ſure that the thing cannot perish whichis cõmitted vnto thy mercy, I most humbly beſeech thee, O Lord to giue me grace that I may now willingly leaue this fraile & wicked fleſh in hope of the reſurrection, which in better manner ſhall reſtore it to me againe; grant me, O Lord

God

God that thou wilt by thy grace make ſtrong my ſoule againſt all temptations, and that thou wilt couer and defend me with the buckler of thy mercy againſt the aſſaults of ſathan; I acknowledge, that there is in my ſelfe no hope of ſaluation; but all my hope and truſt is in thy moſt mercifull goodnes, I haue no merits, nor good works, which I may alleage before thee; of ſins and euill works, alas! I ſee a great heap, but through thy mercy I truſt to bee of the number of them to whom thou wilt not impute their ſins, but take and accept me for righteous & iuſt, and to be the inheritor of euerlaſting glory. Thou, O moſt merciful Lord, wert borne for my ſake, thou didſt ſuffer both hunger and thirſt, thou didſt preach, teach, pray, and faſt for my ſake, thou didſt all good works, & ſufferedſt moſt grieuous pangs & torments for my ſake: and finally, thou gaueſt thy moſt precious body to dy, and thy bleſſed bloud to be ſhed on the croſs for my ſake: wherefore moſt mercifull Sauiour, let all theſe things profit me, which thou haſt freely giuen me, which haſt giuen thy ſelfe for me, let thy bloud

cleanse and wash away the spots and foulnesse of my sinnes, let thy righteousnesse hide and couer my vnrighteousnesse, let the merits of thy bitter sufferings be a sufficient and propitiatorie sacrifice, and satisfaction for my sins; giue me, O Lord, thy grace, that my faith and beliefe of thy true and grieuous death wauer nor in me, but euer be firme and constant, that the hope of thy mercie & life euerlasting neuer decay in me, that charitie waxe not colde in mee: and finally, that the weakenesse of my flesh bee not ouercome with the feare of death; grant me also, O most mercifull Sauiour, that when death hath shut vp the eyes of my body, yet the eyes of my soule may still behold and look vpon thee, and that when death hath taken away the vse of my tongue and speech; yet my heart may crie, and say vnto thee, O Lord, into thy hands I giue and commit my soule, Lord Iesus receiue my spirit, and take me to thy mercies, *Amen.*

1

LOrd in thy houſe who ſhall for euer bide?
To whom ſhall reſt in ſacred mount betide?

2

Ev'n vnto him, that leades a life vnſtained,
Doth good, or ſpeakes the truth from hart vnfai-
(ned

3

Who with his tongue deceit hath neuer vs'd,
Nor Neighbour hurt, nor ſlandred, nor accus'd

4

Who louing good men, is from bad eſtranged,
Who keeps his word (though to his loſs) vnchan-
(ged

5

To vſury who hath not money lent,
Nor taken bribes againſt the innocent;
Who in this courſe doth conſtantly perſeuer,
In holy hill vnmoov'd ſhall liue for euer.

Pſalme, 130.

1

IN deepe gulfe of affliction,
Ore whelm'd with miſeries:
I craue Lord thy direction,
With neuer ceaſing cries.

2

O heare my lamentation,
Tis time, tis time, O Lord;

And to my ſupplication,
A gracious eare accord.

3
If of my huge abuſes,
A ſtrict account thou take,
Lord I haue no excuſes
To skape hels burning lake.

4
But ſince with true contrition,
My times I waile and blame;
O ſaue me from perdition
To feare, and praiſe thy name.

5
God hath been all my comfort,
My ſoules ſure prop, and ſhield;
My hopes in my diſcomfort
Still on his word I build.

6
My ſoule baſe earth deſpiſing
More longs with him to be,
Then roſie mornings riſing
Tyr'd watch-men watch to ſee.

7
Lay thy hopes ſure foundation,
On God, O Iſraell;
On God in whom ſaluation,
And boundleſs mercy dwell.

8.

The Leaprous ſpots that ſtaine you,
He then will pacifie;
Sinnes fetters that enchaine you,
Hee gently will vnty.

PSALME. 142.

1

WIth ſobbing voice, with drowned eies,
And ioyned hands raiz'd vp to skies
With hũbledſoule, & humbled kne,
I cry (deere Lord) I pray to thee.

2.

My hollow eyes a briny ſhower,
Of teares into my boſome powre,
And I into thy ſacred eares,
Powre out my heart, vnloade my feares.

3.

Though on each ſide with dangers pend,
I now be brought to my wits end:
Thou canſt giue me a thread, whereby
I from this laberinth may flie.

4.

My harmeleſſe feet can walke no way,
But priuy ſnares my foes forelay:
Where looking round about for aide,
My friends to know me are afraide.

No

No humane ſuccour now is left,
To mee of helpe and hope bereft;
My life is ſought by many a one,
But (ah) protected is by none.

5.

To thee O Lord my cries I ſend,
My certaine hope, mine onely friend,
I haue in this falce worlds wide ſcope
None other helpe, none other hope.

6.

O heare my cry, for faint I grow,
Oppreſt with endleſſe weight of woe.
Mee from my Perſecutors free, (mee.
Too great, too ſtrong for poore, weake

7.

Bring me from out this dreadfull caue,
My Prizon and my liuing graue,
Where Rockes, and rocky-hearted foes,
My flight on euery ſide encloſe.

So ſhall my thankefull tongue alwaies,
Poure out a fountaine of thy praiſe:
And this thine aide ſhall teach the iuſt
On thee, their Rock, to builde their truſt.

PSALME.

PSALME. 86.

1.

TO mine humble ſupplication,
Lord lend eare and acceptation;
Heare mee now ſo weake, ſo poore,
That, ah, I can beare no more.

2.

Saue my life which thou diddeſt cherriſh
Vntill now, now like to perriſh.
Saue thy ſeruant, that hath none
Helpe nor hope, but thee alone.

3.

After thy ſweet wonted faſhion,
Showre downe mercy and compaſſion
On me ſinnefull wretch, that cry
Vnto thee inceſſantly.

4.

Send, O ſend reuiuing gladneſſe,
To my ſoule oppreſt with ſadneſſe,
Which from clogge of earth ſet free
Wing'd with zeale flies vp to thee.

5.

To thee, ritch in mercies treaſure,
And in goodneſſe without meaſure,
Neuer fayling helpe to thoſe,
Who on thy ſure helpe repoſe.

6.

6.

Let thine eares, my ſinnes haue clozed,
Too too long, be now vnclozed,
That my cries may entrance gaine,
And being entred grace obtaine.

7.

As I haue ſo will I euer,
In my cloudy times perſeuer
To thee (Lord) to cry and pray,
For thou ſeldome ſay'ſt me nay.

8.

No God elſe is comparable,
Vnto thee, none elſe is able
Once to counterfet but one
Of the workes which thou haſt done.

9.

Nations all thy hand did faſhion,
And of this great Ball each Nation
With bow'd knees ſhall come before
Thee and thy great Name adore.

10.

For thou darter of dread Thunders,
Great in might, and working wonders,
Other Gods are wood and ſtone,
Thou the liuing God alone.

11.

Heauenly Tutor of thy kindneſſe,

Teach

Teach my dulneſſe, guide my blindneſſe,
That my feet thy pathes my treade,
Whoſe end t' endleſſe bliſſe doe lead.

In knots to be looſed neuer
Knit my heart to the for euer:
That I to thy name may beare,
Fearing loue, and louing feare.

12.

Thou ſhalt ſtill (deere God) be praiſed,
With my heart to Heauen raiſed,
And while breath I haue to liue,
Thankes to thee my breath ſhall giue.

13.

For when Iuſtice I deſerued,
Thy ſweet mercy me preſerued,
Pulling me from deaths ſharpe pawes,
And the graues all-ſwallowing iawes.

14.

Mighty men in mallice endleſſe,
Band againſt mee, helpleſſe, friendleſſe,
Carefull me, poore man, to end,
Careleſſe thee, great God, t' offend.

15.

But thy might their mallice paſſes,
And thy Grace thy might ſurpaſſes:
Swift to mercy, ſlow to wrath,
Bound nor end thy goodneſſe hath.

16.

Thy kinde looke no more deny me,
But (deere Lord) in mercy eye mee,
O giue me, thy ſlaue, at length
Eaſing aide, or bearing ſtrength.

17.

And ſome gracious token ſhew me,
That my foes, that watch t' orethrow me,
May bee ſham'd and vex'd to ſee,
Thee to helpe, and comfort mee.

FINIS.

A GOLDEN Treatise of Saint *Bernard*, teaching how to build *the inward conscience.*

THis house wherein we dwel, doth on euery side threaten vs with his fall: and therefore because, it is in short time like to fall, wee must build vp an other, which may more constantly continue, let vs therefore returne our selues, to our selues, and examine our conscience that (next God) best knowes vs: For euen as our bodie is called the tabernacle, wherein wee are at warre, so our conscience is called a house, wherein wee rest after war-fare; and hee doth rightly play the souldier, who by the war-fare, which he exerciseth

in

in his body, doth (as did the Children of
Nehemi. 4. 17. Israel vnder the conduct of *Nehemiah*) re-edifie Ieruſalem) build vp a houſe of conſcience, *Occupy thy ground diligently (ſaith the wiſe man) that thou maiſt afterwards build vp thy houſe.* This field is our
Pro. 24. body, whoſe ſenſes & motions we doe ſo rightly vſe, and ſubmitting them to the rule of the minde, doe performe the true precepts of vertue, whileſt the body (without ceaſſing) is made ſubiect to the minde; & the minde is wholly ſubiect to God. By theſe meanes, verily, the inward conſcience is builded, which ſurely is made good by the worthy ſatisfaction for euils paſt, and the wary & prouident ſhunning and auoiding of euils at hand. A right worthy ſatisfactiō it is, to amend euill deeds, and not to commit or mar againe that is amended: Now the conſcience is perpetual, & neuer extinguiſhed, no more then the ſoule, which being immortal, euē as it cannot but be a ſoule, ſo can it neuer be without a conſcience: for, the conſcience is an inſeperable glory to the good, & the ineuitable ſhame to the euill, anſwering, in iuſt proportion, euery

thing

thing committed, either good or bad according to the quality of that thing which is laied vp in it.

Chap. I.

That the Conſcience ought firſt to be clenſed before it bee builded.

THis conſcience therefore, wherein the ſoule is to dwell perpetually, is to be builded: but, firſt of all to bee clenſed. And who ſhall make it cleane? God verily and men: Man by affections and thought; but God through mercy and grace. Thoughts & affections are neceſſary in the clenſing of our conſcience, thoughts in ſearching out the truth, and affections in exerciſe of vertue. Moreouer mercy doth ſometime take away ſin, otherwhiles giue power and vertue to reſiſt ſinne; ſometime taketh away the occaſion of ſinne, ſometime occaſioneth bitterneſſe, & oftentimes healeth affectiõs. Grace helpeth to goodnes, defendeth againſt euil, & teacheth to diſcern both. A man therefore ſtirred vp by truth, confeſſeth

feſſeth his ſinnes, but God, mooued by mercy, taketh pitty and compaſſion on him that vnfainedly confeſſeth; for, all pardon and mercy conſiſteth in ſuch confeſſion; neither can any man bee iuſtified from ſinne, vnleſſe hee ſhall firſt haue confeſſed his ſinne. And thereupon beginneth euery one to be iuſt, after he hath beene an accuſer of himſelfe: for as the Apoſtle ſaith, *If wee iudge our ſelues, we ſhall not be iudged.*

Chap. II.

Of mercy and truth; and of the kiſſe of peace and iuſtice.

HAppy is that conſcience wherein mercy and truth haue met together, Iuſtice and peace haue kiſſed each other: the truth of him that confeſſeth, and the mercy of him that taketh compaſſion haue met together, becauſe hee cannot want mercy, who knowledgeth himſelfe in the truth miſerable. The kiſſe of Iuſtice is to loue our enemies, to forſake our parents and all things elſe for

Gods

Gods ſake: to ſuffer all iniuries patiently for Gods loue: and euery where to auoide glory offered: the kiſſe of peace is to call thoſe that hate each other to peace, thoſe that are at diſcord to concord, thoſe that are turbulent to beare them quietly, thoſe that are ignorant to teach them mildely and gently, thoſe that doe mourne to comfort them mercifully, to haue peace with all men: And in our patience to poſſeſſe our ſoules.

Chap. III.

Of the ſoule confirmed and ſtrengthned in Chriſt.

BLeſſed is that ſoule that is founded in the peace of Chriſt, and ſtrenthened in the loue of GOD: which when it doth outwardlie ſuffer warres, yet by reaſon of the peace that paſſeth all vnderſtanding, that is, the peace of conſcience, is not troubled.

In which, whatſoeuer garboile ſhall bee abroad, they breake not forth to in-

terrupt the ſilence of the inward quietneſſe, becauſe being touched with the taſte of inwarde ſweeteneſſe, it is inwardly gathered by deſire, neither is it diſſolued outwardly by wicked delights of the fleſh, becauſe it doth wholly poſſeſſe the thing inwardly wherein it is delighted, and ſo quietted in it ſelfe, whilſt there is nothing which it outwardly deſireth; it reſteth inwardly by loue wholly, and when it is gathered wholly, to the inward ioy, it is made like againe to the Image of that which it worſhippeth in it ſelfe, ſuch a ſoule doe the Angels and Arch-angels often viſite and honour, as the temple of God and habitatiõn of the holy Ghoſt, beeꝛhou therefore the Temple of God, and God Almighty ſhall dwell in thee, for the ſoule hauing God in it ſelfe is the temple of God, wherein diuine miſteries are kept and obſerued.

CHAP.

Chap. IIII.

God vouchsafeth not to visit that soule which studieth not to abide in him.

MOreouer the soule which careth not to abide in God, nor to fixe her desire in the law of GOD, goeth out by the eares, by the eyes, and other sences of the body, and taketh her delight in these outward things, but when it shall finde these gates shut, then returning againe to her selfe, seeing her selfe naked and forsaken, shee shalbe stricken with an inestimable shame and horror; and because shee sought the comfort of the world, and outwarde things, shee shall not haue that which is giuen of God inwardly in the conscience. And God will not onely, not vouchsafe to visit her, but shee beeing guilty in her selfe, will not suffer nor abide her selfe. Shee cannot haue rest in her selfe, because she hath forsaken him with whom shee ought to dwel and rest, thinke thou

therefore now beeing placed in the fellowship of others, that thou shalt not alwaies abide with them.

And in the meane time choose to thee that companion, who when all these worldly things shalbe taken from thee, shall keepe his promise with thee, who keepeth his promise with all those that loue him, or hate him; who promiseth eternall blisse to his louers, and immortall miserie to his haters: Neither doth depart from his friends in the time of sorrow and distresse, nor from his foes in their earthly felicity, with inward vexation to afflict them. Hee is thy GOD whom thou oughtest to choose and loue aboue all things: without whom, all pleasures, in appearance, are but soule-vexing paines in effect.

CHAP.

Chap. V.

The ſoule willing to haue God to dwell in her, ought to make cleane her conſcience from all vnlawfull thoughts and deſire God onely.

GAther therefore togither all diſtractions of thy heart, and wauerings of thy minde, and in GOD onely fixe thy whole deſire, and let there thy heart bee, where is thy treaſure moſt of all to bee deſired and loued: for hee doth oftentimes viſit, and gladly dwell in a quiet heart, and a peaceable minde, becauſe hee is peace, and in peace is made his dwelling place, therefore endeauour to make thy ſelfe ſuch a one, by his aſſiſting grace, that GOD may bee preſent with thee, that hee may bee in thy mouth, and in thy heart, alwaies goe with thee, returne with thee, and neuer depart from thee. Who will neuer forſake thee, vnleſſe thou ſhalt firſt forſake him, whereſoeuer thou ſhalt

bee thou canſt neuer bee alone, (if thou forſake him not) for God ſhalbe with thee.

Chap. VI.

Our Conſcience beeing clenſed wee ought to looke for the comming of Chriſt.

MAke cleane thy conſcience therefore and be alwaies ready, at what houre ſoeuer our Lord ſhall come to dwell with thee, hee may finde a dwelling houſe prepared for him in thee. For he hath ſaid, *make for mee a ſanctuary, and I will dwell in the mideſt of you.* Let vs ſtudy therefore to build vppe a Temple for GOD within vs, that firſt truely hee may dwell in vs particularly, next in vs, all together vniuerſally; becauſe neither will hee diſdaine the part ſeuerallie, nor the whole generally. Firſt of all therefore let euery one ſtudy, that hee diſſent not from himſelfe,

ſelfe, becauſe euery kingdome diuided in it ſelfe ſhall bee deſtroied, and one houſe ſhall fall vpon an other, till all make againe a very Chaos of confuſion: neither ſhal Chriſt enter where the walls ſhall be falling, and the parget beaten downe; the ſoule will haue the houſe of his bodie whole and perfect, and needs muſt it go out vnluckely if the parts therof ſhalbe diſpearſed one from an other. Let her therfore ſee if ſhe deſireth Chriſt to dwell by faith in her ſuperior parts; that is to ſay, let her conſider well and carefully, leaſt her parts do diſagree from her, that is *reaſon*, *will*, and *memory*: he prepareth a worthy dwelling place for God, whoſe reaſon is neither deceiued, nor will peruerted, nor memory defiled. Happy is that ſoule, which ſtudieth ſo to cleanſe the houſe of her heart from the filth of ſinne, that ſhee may without let fill it with holy and iuſt works, that therin it may delight, not only the Angels, but the Lord and ruler of Angels to dwell therein. The houſe thus made cleane, and all euill things put out of it, let it be filled with all good things, that it be not ne-

neceſſary for vs to ſeeke any thing outwardly, who haue forſaken all outward things.

Chap. VII.

Of ſeuen pillers to be ſet vp, for the building of our conſcience.

LEt Wiſedome therefore build her houſe, ſet vp ſeauen pillars; (that is, the 4. Cardinall, and 3. Theologicall vertues) wherupon the whole building may ſtay, the houſe is our conſcience, the pillars are Good-will; and the ſaid vertues vpholding the ſoule in all effectuall pietie, a cleane heart, a free minde, an vpright ſpirit, a deuout heart, and a reaſon illumined with celeſtiall influence.

Chap. VIII.

The ſetting vp of the firſt piller, vvhich is Good-will.

LEt the firſt piller therefore be firſt ſet vp, for amongſt all the giftes of God which

which ſeeme to appertaine to the ſaluation of man, the firſt and principall thing is knowne to be good-will, by which the image of the likeneſſe of God is repaired in vs: it is the firſt, becauſe of good-will all good things begin; it is the principall, becauſe there is nothing giuen more profitable to men, then good-will to do well. Whatſoeuer a man doth, it cannot bee good vnleſſe it proceede of good-will: without good-will, verily, can no man be ſaued, and with good-wil, truly, can no man be damned. Good-will, can neither be giuen to one vnwilling, nor be taken from any vnleſſe hee be willing: the will of man is the power of God; it is the will of man, becauſe to will, is in the will of man; and therfore, the whole merit conſiſteth in the will, for ſo much as thou willeſt ſo much thou deſireſt; how much increaſeth thy good-will, ſo much increaſeth thy good merit: make therefore thy good-will great if thou wilt haue thy merit great, for ſo the moſt godly and moſt mercifull Father, hath therein placed our redemption, wherin no man can want, vnleſſe he will him-

himself; for men may loue equally, both the rich and the poore, although they cannot equally giue money; yet is not the will good, vnlesse it worke, as it is able.

Chap. IX.

Of the second piller, which is the remembrance of Gods benefits.

LEt vs therefore remember the mercies of God, that we may be so inflamed to loue him; let vs call to remembrance the good things that he gaue vs, how oft he hath mercifully deliuered vs from great dangers, neither can he ouercome with our sinnes, but that hee will shew mercie to vs; how oft hath he warned vs when we haue forgot him, called vs back when we haue turned from him, hath gently receiued vs comming to him, hath pardoned vs when we repented, kept vs when we perseuered, hath held vs vp when we stood, hath lifted vs vp when we fell, hath turned our euil delights into bitternesse, and hath whol-

som-

ſomly comforted vs alſo when wee were in bitterneſſe and ſorrow?

Laſtly (deliuered from troubles) hath reſtored to vs perfect peace & quietnes, who neither hath bin wanting to ſinners, to amend them, nor to the luſt to keepe them: let vs account how great good things God hath done to vs, when wee neither asked nor deſired, but rather vtterly refuſed them; and from how many perils God our deliuerer hath deliuered vs; how great was the loue of his mercie towards vs, in that his grace hath kept vs (vnthankfull wretches) in manie things contrarie to his will, whereunto we might fall as wee haue fallen into many other: therefore, euen as there is no moment wherin we do not vſe and enioy the loue and mercie of God; ſo ought there to be no minute, wherein we haue not preſent remembrance of his goodneſſe, to be thankfull to him for it: for in him we liue, moue, and haue our being.

Chap.

Chap. X.

Of the third pillar, which is a cleane heart.

IT followeth, that with all our heart we ſhould loue him, that is to ſay, with our whole thought, with our whole affection, without defection. Let our hart be right with the rightneſſe of our intention, with baniſhing wicked thoughts, and with the continuance of holy contemplation. Let it be ready to follow the will of God, into what part ſoeuer ſhee ſhal know it to be bent; let the hart be vpwards to contemplate and deſire only heauenly and diuine things; let the hart bee pure; that it ſuffer not euill to dwell within it; neither account a ſmall offence to be tollerable, either in his owne conſcience, or in others; let the heart be ſweete with gentle anſwers, ſugred admonitions, milde reprehenſions, and moderate corrections. Let the heart be cleane, that forſaking the filth of all vncleanneſſe, as well thoughts, as deeds, it may lament his ſinnes, and waile for his

owne

owne miſerie and others. Let it not mourne onely for his owne ſinnes, but for others alſo; and let it be ſory for euils that it hath done, and for the good things which it hath left vndone.

Chap. XI.

Of free-will, the fourth pillar.

LEt the minde alſo be farre from the cares of the world, from the pleaſures of the fleſh, and from wicked thoughts, that it may when it will either apply it it ſelfe, or ſerue the profit of his brethren, or reſt in the contemplation of heauenly things: let it bee ſtedfaſt, that it be not ſhaken with ſodaine perturbation, nor intangled with delights, nor ouercome with ſorrowes, that no anger, no impatience may trouble the peace of the mind; becauſe Chriſt is peace, and in peace reſteth the louer of peace, and cannot continue in a troubled mind: let the minde be perfit in the loue of God, for this is to loue God, to occupie the mind with him, to conceiue a loue about

conceit,

conceit, to enioy the ſight of him; to hate ſinne, to deſpiſe the world and to loue our neighbour, whom he hath commanded to loue as our ſelfe; for, he cannot loue God (as himſelfe teſtifies) whom he hath not ſeene, that loues not his neighbour whom he hath ſeene; and remember our beſt actions, yea our verie prayers are turned into ſinne, if we be not in charitie with God and men.

Chap. XII.

An vpright ſpirit, the fift piller.

BVt let thy ſpirit be vpright, turned altogether from all worldly and preſent things, and be inſeparably ioined and vnited to godly deuotion; let it aſcend and viſit the heauenly ſeates, and the manie manſions which are in Gods houſe, humbly caſting thy ſelfe downe before the throne of the diuine Maieſtie, and the Lambe. Let thy Soule, in contemplation, run through the ſtreets of the ſupernall Syon; let her diligently hearken to that melodie of the Angels,

and

and in the higheſt pitch of thy ſoaring ſoule aſcend vp to all the holy orders of the heauenly Hierarchie of Cherubins, Seraphins, Dominions, Thrones, Principalities and powers; and ſo tranſcend to the God of al, the Father of ſpirits, vnto Ieſus the great Angel of the Couenant, the head of the Angels, and vnto the holy & eternall Spirit, proceeding from the Father and the Son, to be bleſſed and praiſed for euer. Think of all theſe together, and conſidering thy ſelfe conſcionably & conſtantly deuote thy ſelf, and ſoule to the Lord of all: for that mind is vncapable of any grace, which is not firſt well exerciſed and fully taught in the knowledge of it ſelfe: For, in vaine doth he lift vp the eye of his heart to ſee God, who is not yet fit to ſee himſelf; for it is neceſſary that thou know the inuiſible things of the ſpirit, before thou can be fit to know the inuiſible things of God: and if thou cannot know thy ſelf, preſume not to apprehend thoſe things which are aboue thy reach.

Chap. XIII.

A reaſonable mind is a looking-glaſs to ſee God.

THe chiefe and principall looking-glaſs, whereby to ſee God, is a reaſonable

mind finding out himself: For, if the inuisible things of God, are knowne and perceiued by those things which are vnderstood and seen; where (I pray you)? more expresly are the prints of his knowledge found impressed, then in his image, which is man? Let him therefore wipe his looking-glasse, and cleanse his spirit, whosoeuer thirsteth
5. to see his God. Blessed are they that are clean in hart, because they shal see God: this looking-glasse, the true penitent ceaseth not daily to look vpon, to cleanse it, to handle it and keep it, to look into it; if it should find any thing therein that should displease God, to wipe it away, not only the sins of our euill deeds, but also of our fowle thoughts, that nothing remain in it that may offend God; to hold it, least falling downward it should cleaue to the earth by loue, and that it waxe not filthy thrugh the dust of vain thoughts; to keep it, that he whose tabernacle is with men, whose delight is to be with children of men; who standeth & knocketh at the door, at what hower soeuer he will enter, he may find a cleane receptacle. For God which is the louer of cleanesse, cannot dwell in an vncleane heart.

Chap.

Chap. XIIII.

The lightning of the minde.

THy looking-glasse therefore (which is the soule or conscience) being made cleane, and long looked on with great diligence, there beginneth a certaine cleerenesse of the light of God to shine into it; and a certain beam of an vnwonted vision to appeare in the eyes of thy heart. By the sight of which light the minde, inflamed, beginneth with a cleane brightnes of the heart, to behold inward things, & heauenly, to loue God, and to sticke to God, and considereth all things that are as if they were not, forsaketh all his affections, & leaneth wholly to Gods loue alone, knowing that he only is blessed that loueth God. Moreouer, to so great a grace, our mind neuer commeth by our owne industrie, this is the gifte of God, and not the merit of man: but, without doubt such and so great grace hee hath receiued, who forsaketh the cares of the world, and taketh care of himself, that is of his soule,

who ſtudieth often times to think of, and diligently to knowe what he is himſelfe: returne therefore to thy heart, and diligently examine thy ſelfe. Conſider from whence thou commeſt, whether thou goeſt, how thou liueſt, what thou doeſt, how much euery day thou profiteſt, or how much thou wanteſt; with what thoughts thou art more vexed, with what affections more often touched; or with what ſorts of temptation thou art more ſharply aſſaulted of thy wicked ſpirit. When thou ſhalt thus fully knowe the ſtate and habite of the inward and outward man; and not only what thou art, but alſo what thou ought to bee, by this knowledge of thy ſelfe thou maiſt bee lifted vp to the contemplation of God: for, how much daily thou profiteſt in that knowledge, ſo much the better alwaies thou aſcendeſt to higher things. But now, haſt thou perhaps alreadie aſcended, now haſt thou returned to thy hart and there haſt learned to reſt, yet let not this ſuffice thee, learn there to dwell and make thy dwelling place, and with what wādring of mind ſoeuer thou ſhalt

be drawne away from thence, make haste to returne thither alwaies againe; without doubt by much vse, at length, it shall be turned to thy delight, in so much that without any hardnes of labour, thou maist bee there continually; yea, or rather let it be a paine to thee, to abide in any other place, then there; because the heart of a good man is the habitacle of God, and to be with God euer, is euer to be in heauen.

Chap. XV.

Vaine thoughts are to be expelled from the heart.

IF thou shalt perceiue therfore thy desires to be exercised about outward delights, and thy thoughts mightily to bee occupied in them, with great carefulnesse driue them from thee; neither suffer them to enter into thy heart, but returne thou to thy heart, and there alwaies studie to enter and to dwell, where thou maist be most acceptable to God.

Chap. XVI.

Of a deuout minde, the sixt Pillar.

THe minde which lifteth not vp her selfe to the consideration of herself, but is as yet dispersed through sundry desires, & is this way & that distracted with sundrie thoughts, can not gather it selfe together, because it doth not yet knowe how to enter into it selfe, but in thought and conuersation keepeth stil in low places; and therefore can not flie vp with the wings of contemplation to those things which are aboue it; let it learne therefore to gather together the wandrings of the heart, let it accustome to dwell in the interioreſt part of it selfe; studie to restraine the destractions of the thoughts, and to forget all outwarde things. Let him learne to loue only the inward good things, and let them often think on those: whosoeuer would aspire to the cõtemplation of heauenly things, and despiseth to come to the knowledge of diuine mysteries; and when he hath dili-

diligently conſidered himſelfe, and long time ſought, when he ſhall at length find what he is, it reſteth that through reuelation from God hee ſhould know what he ought to be, what building of the minde hee ought to prepare to God, and with what ſeruices to pleaſe his diuine Maieſtie, whoſe ſeruice is perfect freedome, and trueſt reſt of the Soule.

Chap. XVII.

After vaine thoughts driuen out, the heart is lifted vp aboue it ſelfe.

WHo ſo gathereth together the wandrings of his minde and fixeth all the motions of his heart in one deſire of eternitie; he hath alreadie verely returned to his heart, and there willingly dwelleth and is wonderfully delighted. And when he cannot now comprehend himſelfe for ioy, he is caryed aboue himſelfe, and as it were by a traunſe is lifted vp to the higheſt, and ſo by himſelfe, aboue himſelfe, through the know-

lege of himselfe ascendeth to the knowledge of God, thereby to learne, to loue God only, and to think on him without ceasing, and to rest in him with delight.

When thus the loue of Christ hath swallowed vp all fraile affections, man (as neglecting and forgetting himselfe) thinkes on none but of Iesus Christ, and those things which doe appertaine to Christ Iesus. Then at length, as I suppose, is perfit charity kindled in him. To him therefore who is so affected, no pouerty is troublesome, hee feeleth not iniuries, he skorneth checkes and taunts; despiseth losses, accounteth death a gaine, yea rather doth not thinke himselfe to die, knowing himselfe rather to passe from death to life, sith Christ is the immortall life of the soule. Whom thus the loue of God doth inwardly binde, neither is hee able, for a while, to goe forth outwardly, but so much the more earnestly burneth in the desire of him, how much more familiarly hee burneth in loue of him. And so much the more often vehemently hee desireth him: for, diuine loue neuer rests, but like a celestial flame

still

ſtill aſpireth till it bee in the heauenly Spheare, ioyned inſeperably to her beloued Obiect, which is Chriſt Ieſus : for, 1.Cor.6. he that approcheth to God by loue, is made owne ſpirit with him.

Chap. XVIII.

Of the rauiſhing of the heart, & what is ſeen in that trãunce.

VVHo is thus continually delighted in the loue of God, doth oftentimes ſuffer the traunce of his mind, beeing rauiſhed from all things preſent, and worldly: he is preſented before God, and whilſt he conſidereth his beautie, being aſtonied at the glorie therof, he hangeth wholly in ſuſpence, quite ſwallowed vp with the admiration thereof; he wondereth at the diuine Maieſtie of the king, the honor of his kingdom, the Nobility of the heauenly Citie, and the felicitie of the Cittizens, hee beholdeth alſo the ſplendor of his glory, the goodneſſe of his grace, the ſweetneſſe of inward pleaſantneſſe, and the tranquility of eternall quiet-

quietneſſe. He muſeth at the powre of the Father, the wiſdome of the Sonne, at the bounty of the holy Ghoſt, and the bleſſedneſſe of the angelicall natures, hee is by God delighted in God, whilſt he marueleth at his piety, and beholdeth his beauty, oh! how pleaſant a thing were it to bee felt, if it were not ſo little a while rauiſhed? it is rauiſhed whileſt it contemplateth onely heauenly things, and by contemptlation taketh pleaſure, but whilſt it laboureth to ſtand therein long, it ſodainely falleth, and returning to it ſelfe can declare to none what it ſaw aboue it ſelfe; but drawne with the knowledge of ſweetneſſe it doth wonder in it ſelfe at the ſweetneſſe of the taſted pleaſantneſſe, and at that heauenly infuſion of ſpirituall gladneſſe, it reuolueth alſo with the ſecret minde in his heart, the cleereneſſe of the incorporeall light, and the ſauour of inward fulneſſe, the ſecret of inward quietneſſe, and the cloſeneſſe of the higheſt tranquillity; In the contemplation hereof, and ſweetneſſe of this coutemplation, the minde is delight-

lightfully pleaſed, and maruelouſly delighted; let it therefore haue this will and neuer faile, let it will thus much vntill it come before the King and there weepe and ſight, and let it earneſtly, with teares, pray for pardon, require grace; and with the Patriarch *Iacob*, in loue, wraſtle with GOD, and not depart thence, vntill it finde God pleaſed, whom it had too much offended, and of him receiue comfort.

CHAP. XIX.

Lightened vnderſtanding the ſeuenth pillar.

FInallie Reaſon, lifted vppe through the truce of the minde into the contemplation of heauenly things, and rauiſhed into the ſecrets of diuine contemplation, and there lightened to the knowledge of truth, and true light enflamed with the deſire of goodneſſe; gathereth together al vnlawful luſts, affecti-

ons,

ons, and wandring thoughts of the memory, the desperations of the heart, the wauerings of the soule, the euagations of the spirit, and distractions of the minde; and fixeth her whole desire in that soueraigne felicity.

Let reason alwaies possesse the higher place, neither suffer any motion to rebell against her, but let all things bee obedient to her, euen as shee yeeldeth obedience to God: But if she feele any motion to stirre to that it ought not, or to be mooued as it ought not; let her not consent thereto, but forthwith resist it, for consent onely maketh vs guilty offenders, although some thing may let that the deed bee not committed. For then the soule is said to die, as it is written, when reason it selfe is wrested by consent to sinne: for the soule that shall sinne shall die: let it therefore resist, that it die not, and fight, to obtaine the garland: very painefull is the battaile, but fruitfull, for, as it hath paine, so hath it a reward, there hurteth not affection where is no consent to sinne, but rather

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Chap. XX.

what meanes the good conſcience is builded.

THus, thus verily is the good conſcience builded, that is a good conſcience which puniſheth ſinnes paſt; and eſchueth to commit thoſe things which deſerue puniſhment, which if it feele ſin, conſenteth not with ſinne, which if thought defileth, reaſon (ſanctified with grace) purifieth: That is an vpright conſcience whom his owne ſinne diſpleaſeth; and giueth not conſent to others ſinne; neither for this leaueth the ſinner, nor diſſembleth his ſinne, and when hee rebuketh, neither ſhameth, or glorieth ouer him, it is quiet becauſe it is ſweet and pleaſant to all men, and burdenous to none, vſing his friend with fauor, his enemies with patience, entreating all men curteouſly, and ſuch as it is able bountifully; for with ſuch is the houſe of the

ſoule

With what vertues the house of the soule is builded, and adorned.

soule builded; but if perhaps (as it often happeneth) that a theefe shall come (who cõmeth to none other end then to steale, to kill and destroy) if (I say) the theefe shall come (that is) either the pride of the heart rising inwardly, or the desie of humaine praise comming outwardlie; or some other mischiefe which would goe about to vndermine this house, then let the wrath of reason, (which is a holy and sanctified rage) as a good dogge garding his Masters treasure) keepe watch, barke, byte, and kill, and flie into the bosome of the enemies, let him spare none; let him suffer none to enter, but brawle and bay, and raise the family within the house, to take weapons of what side soeuer, whether secretly or openly vice shall attempt to hurt; let reason driue it farre off, that the conscience may bee in security: then is the conscience secure, when shee is not in danger of accusation either through the cold affection to goodnesse, or for presuming to doe euill in hope of God goodnesse; then is the conscience cleane, and cleere in it

selfe

ſelfe when it can neither bee accuſed of the ſinnes paſſed, or is not vnlawfully delighted with the ſinne preſent, that conſcience is pure, to whom God doth not impute her owne ſinnes, for that ſhee hath committed any other ſinnes, for that ſhee hath allowed of them, or winked at them; nor negligence becauſe ſhee hath ſpared to admoniſh; nor pride, becauſe ſhee hath dwelled in humility; which is the ſure foundation (Chriſt beeing the chiefe corner ſtone:) whereupon to builde the higheſt piety.

Chap. XXI.

More commodious is a good conſcience then knowledge.

MAny ſeeke knowledge, but few conſcience verily if with ſo great endeauour, induſtry, and care the conſcience were ſought after, as worldlie and vaine knowledge is it, ſhould bee both ſooner obtained, and more pro-

profitably retained; for, to thinke of the conſcience is a conſumate and perfect feeling, and hee that keepeth it ſhall bee alway voide of care (bee it reuerently ſpoken of wiſdome) it is more profitable to haue recourſe to the conſcience then to wiſdome, vnleſſe it bee that wiſdome which edifieth the conſcience; for then vnderſtandeth the ſoule it ſelfe, then is the conſcience beautified; then is the heart repleniſhed with a good conſcience, when the created image ſhall receiue in it God, and it ſelfe in God by a mutuall enterchange: The creating Image, in the Image created, is nothing elſe but wiſdome in the ſoule, but glory in the conſcience, and ſanctification in the ſoule ah! how vnſpeakeable is the goodneſſe of God, which boweth downe ſo great a Maieſty to ſuch humility: hee that created vs, is in vs created; and, as if it were a ſmall matter, that wee haue God for our Father, hee will moreouer that wee bee mother to him, *Whoſoeuer* (ſaith he) *doth the will of my Father which is in heauen, hee is my brother and my mother*. A brother by obedience, a mo-

more fitable haue re- urſe to con- nce efully to ch it, n to wiſ- mes ſe- s curi- ly to le them.

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a Mother by bringing forth; a brother by participation of inheritance; a mother by instructing other parts of his mysticall body the Church. O faithful soule! lay open thy lap, extend thine affection, bee not agreeued to conceiue him in thy wombe, whom all the world was not able to comprehend, vntill the blessed Virgin conceiued him by faith; for, by faith Christ is conceiued, borne by the preaching of his euerlasting blessed Word, nourished by deuotion, and by loue; let therefore the conscience be pure, that that may leade Christ to our lodging, carefull in all dutie and faithfull seruice, least so high a maiesty refuse to lodge in the bosome of the heart; let it be deuoute, that that may only please God; be intent in God alone, nor swarue from him, to the least distraction of spirit. Such a conscience reioyceth the soule, and maketh it acceptable to God, reuerent to men and Angels, and resteth content and quiet in it selfe.

Chap. XXII.

What is the fruite of the conſcience.

THe conſcience is the knowledge of the heart, which is doubly to bee vnderſtood, that is to ſay; that which knoweth it ſelfe of it ſelfe, or that which beſides it ſelfe knoweth other things of it ſelfe, for the heart knoweth it ſelfe by his conſcience, and many other things. Becauſe it knoweth it ſelf, it is called a conſcience, and becauſe it knoweth other things beſides it ſelfe, it is tearmed knowledge. A good conſcience is the title of religion; the temple of *Salomon*; the field of bleſſing; the ryſing of true delights; the golden world, or rather a world of happineſſe, the ioy of Angels; the arch of couenant; the treaſure of the King; the court of God; the dwelling place of God; the ſealed and ſhut booke; and that booke which in the day of Iudgement ſhalbe opened. Nothing more pleaſant; nothing more ſafe, nothing of more durance then a good conſcience; though the body preſſe and vrge, the world draw; the diuell

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terrifie, yet ſhall ſhee be in ſecurity, and as vnremooueedly ſure as *Mount Sion*. The good conſcience ſhalbe ſecure, when the body ſhall die; when the ſoule ſhall be preſented before God; when both in the day of Iudgement ſhall be placed before the dreadful tribunal of the iuſt king, ſhee (I ſay) ſhall bee in celeſtiall ſecurity. There is not a more aſſured pleadge of bleſſedneſſe to come, nor a more certain teſtimony of Gods vnalterable loue and fauour, then a good conſcience; when the world is turned vp-ſide downe, when it weepeth, laugheth; is at an end, or runneth on his courſe, a good conſcience euer (as a ſure Anchor) holds the ſoule in a high-ſwelling ſea of felicity: Let the body be expoſed to puniſhment, pined with faſtings; torne with ſtripes, ſtreatched out with Racks, killed with ſword, hanged on the gallowes, yet the conſcience beeing quiet no torment can touch the ſoule, nor anoy the body; becauſe the felicity of the ſoule ſo buſies the ſences of the body: that they haue no leiſure to thinke on torment.

Chap. XXIII.

How in the mirror of the conſcience the ſtate of the inward and outward man is known.

IN the glaſſe of the conſcience, the ſtate of the outward and inward man is knowne, for the ſoule knoweth not it ſelfe which is without a glaſſe. A cleane glaſſe, a cleere, and pure, of all religion is a good conſcience. For as a woman which deſireth to pleaſe her husband, or louer, tricketh and ſetteth out the beauty of her in looking into the glaſſe, repreſenting the oppoſite Image; ſo the ſoule in whom it ſwarueth from the Image of truth, or in whom it receiueth the impreſſions of the Image, creating in the conſcience, doth: and vnderſtand now well how wee compared the conſcience to a glaſſe, becauſe in it, as in a glaſſe, the eye of reaſon is able cleerely to perceiue as well what is comely, as what is indecent in her ſelfe.

The forme of an honeſt life written by S. Bernard, ſhewing what Chriſt hath done for thee, and what thou oughteſt to doe againe.

Chap. XXIIII.

I Will in ſhort ſpeech deſcribe vnto thee, deere brother, the forme of an honeſt life: which if thou, burning in the loue of God Chriſt, wilt perſeuerantly keepe, it ſhalbe a meanes to further thee to the attainment of euerlaſting life. Therefore, that the ſpeech may proceed from the inner man to the outward, thou muſt ſo ſtudie inceſſantly about the purity of thy heart, that GOD being a louer of purity may vouchſafe the more willingly there to prepare a ſeate for himſelfe, as in heauen: according to that ſaying: *Heauen is the ſeate for mee,* Eſay 66. *and the ſoule of the iuſt man is the ſeate for wiſdome.*

Needfull therefore it is that thou vigilantlie intend to direct thy thoughts to goodneſſe and honeſty, that thou maiſt bee afraide, before God, to thinke or meditate that thing which thou mighteſt worthily be aſhamed to ſay or doe in the preſence of men: knowing that as by words or deeds, wee become knowne to man, ſo verily by thoughts all things become knowne to the ſpirit that ſearcheth the heart and ſpirit: for becauſe, that which words doe vnto men, the ſame
l.93. things doe thoughts to God. For God knoweth the thoughts of men that they
b.5. are vaine. And as there is no creature inuiſible to him, ſo can there nothing at all bee thought that can bee hidden from him. For the word of God is liuely, and effectuall, and more perſing then any two edged ſword, touching euen to the diuiſion of the ſoule and the ſpirit, of the ioynts alſo and the marrow, and a diſcerner of the thoughts of the heart. Let Ieſus alſo bee alwaies in thy heart and let not the thought of Chriſt crucified goe from thy minde.

Let him be thy meate and drinke: thy

ſweeteneſſe and conſolation: thy hony, and thy deſire: thy reading, and thy meditation: thy praier, and thy contemplation: thy life, death, and reſurrection. Alwaies thinke vpon him, one while how hee was laied in the Cribbe, and wrapped in clouts: another while, how hee was preſented of his Parents to his Father in the Temple: another while thinke how hee fled into Egipt, there abiding long in extreame pouerty and need, and from thence returned with great labour.

Sometimes thinke how hee that teacheth man wiſdome, and hath all creatures by right vnder his ſubiection, heard, and poſed the doctors in the Temple, and was himſelfe afterwardes ſubiect to his parents. Furthermore thinke how hee hungred and thirſted in the wilderneſſe, which is himſelfe the bread of life, and fountaine of wiſdome: which feedeth amongſt the Lillies, and filleth euery liuing thing with his bleſſing. Another while thinke how hee that ruleth the ſtate of the whole world, being wearied with trauailing, ſate vpon a well Cant. 2. Pſal. 14

talking alone with a woman. After that, thinke how hee that ſufficiently miniſtreth all things to all men, was long praying in an agony: Alſo how hee that is the ſweeteneſſe and conſolation of Angels, neuertheleſſe receiued comfort of an Angell. Or elſe thinke how he that is the Support, or Piller of the whole world, was himſelfe bound to a piller and whipped. How hee that is the brightneſſe of Angels, was beeſmeered with ſpittle, and clapped in the face with the palmes of mens hands; crowned with a crowne of thornes, and filled with reproches.

Laſtly thinke how hee was reckoned amongſt the wicked, and for thee hanged, and died on the Croſſe, commending his Spirit into his Fathers hands. So ſhall thy beloued bee a bundle of myrrhe: ſo ſhall hee abide betweene thy pappes. Thus of all the anguiſhes and ſorrowes of thy LORD GOD, binde together (as it were) a bundle, that thou maiſt make for thy ſelfe a bitter cuppe of teares.

If at any time thou beeing kindled with

the most burning loue of Christ, wilt with the Apostle know him, and not after the flesh, thou must a little lift vp the eies of thy mind to the cõquest of his resurrection, to the glory of his ascension, & to his glorious maiestie sitting and raigning in the glory of God the Father, sauouring, and seeking those things that are aboue, where Christ sitteth at the right hand of God. And yet tarrie not long in that contemplation, least peraduenture, if thou become a curious searcher of his maiesty, thou bee oppreſt with the glorie thereof.

Chap. XXV.

What I must do for Christ in the whole course of my life.

SVrely before al things thou shalt vnderstand, that thou oughtest to shun pride of heart, boasting, and arrogancie, as poioned Aspes, knowing doubtlesse that eery one that exalteth his heart, is odious efore God. Therefore despise no man, urt no man, speak ill of no man: and for

Christs loue, do thy indeuour to doe all men good. Also, thou oughtest not only from thy very heart to beleeue that thou art inferiour, and baser then all other men; but also thou oughtest to say, that thou hast not profited: neither oughtest thou to think thy selfe to be any thing according to that saying of the Apostle: *He that thinketh himselfe to be somwhat, when he is nothing, he deceiueth himself.* Furthermore, let thy gate be perfect, graue and honest, (that is to say) walk not with broken, or vnequal steps, or casting thy shoulders to the right or left side; or with a streight necke, nor with thy breast strouting out, or with thy head cast vpon thy shoulder; all which things do either smell of lightnesse, or shew pride, or sauour of hypocrisie. Therfore, going, standing and sitting, haue alwaies thy face downeward, pondring in thy mind that thou art but ashes, and to ashes shalt returne: and thy heart lifted vp towards heauen, where Christ sitteth on the right hand of his Father; look not euery way with curiositie but with necessity. Sadnes (especially in companie) it becommeth thee to hide

ſhewing a cheerfulneſſe in the face: and in priuate neuer let thy countenance bee changed into diuers faſhions. If at anie time thou bee moued to laugh in other ment preſence (as often it befalleth) let not thy laughter be vehement, nor permanenr: for, according to the ſaying of the wiſe-man; *a mans apparrell, laughter, and* Eccl. 19
gate, doe ſhew what hee is. Sometimes alſo temper thy cares with ſpirituall ioies. Bee neuer idle, but either occupied in reading, or meditating ſome thing of the holy Scriptures, or conferring, elſe ſaying or ſinging of Pſalmes, doing neuertheleſſe continually that which thou ſhalt be enioined to doe; to the intent that the diuell, when hee comes to thee (as he did tempt *Eue*) may neuer finde thee idle. For, idleneſſe hath occaſioned and cauſed, and taught much euill. Reade alſo more willingly thoſe Scriptures which will chiefly informe thy vnderſtanding, reforme thy life, conforme thy will, and inflame thy affections towards thy Chriſt: vnderſtand what I ſay, for God will giue thee vnderſtanding in all things, if in this vnderſtanding thou wilt think what conſidera-

tion, or regard God hath of thee. When thou prayeſt fill not the eares of the hearers with fained ſobs, and ſighs, but pray earneſtly to God in the chamber of thy heart: yet is it good, for the increaſing of thy cold deuotion, and compunction, if thou be alone, that holding vp pure hands to God, thou ſo pray withall, as thou maiſt heare thine owne voice. To eaſe this earneſt minde, look vp now and then towards heauen, that thy heart may bee there, where Chriſt is ſitting on the right hand of God. From prayer returne to reading: and when thou art weary of reading, returne againe to prayer. The companie of young men (eſpecially vaine and inconſtant) as much as thou canſt auoid. Neuer ſtare in any mans face; come to thy meate, as to a puniſhment, (that is) neuer eate for pleaſure, but for neceſſitie, and let hunger, and not the ſauor of meat, prouoke thine appetite. Singularity in refection auoide, and content thy ſelfe with common meates, knowing that thy fleſh ought to be fedde, and vices ought to be extinguiſhed. If there come ſometime a dainty diſh to the table, take it as prou-

ded of God. Yet haue this alwaie in thy mind, that it might be set only, or rather for another then for thee. Put a mean to thy fore-sight, least thou seeme wise in thine owne conceit. At all times, in all places, and in all thy works feare, least thou exceed in some thing.

Hereupon, saith blessed *Iob*; *I did feare all my workes, knowing that thou wouldst not spare him that sinneth.* When thou com- Iob. 9.
mest weary to thy bed, lie down reuerently, with praises for thy daies preseruation, and praier to God for thy nights protection. If thou bee assayled with lust, or assaulted by any such temptation, call to thy remembrance how thy beloued Christ was laide in pains, saying thus in thy hart: *Shall my God hang on the gibbet, and shall I yeelde my soule to pleasure?* And so calling on the name of our Sauiour, with deuout thoughts of the mercies and the merits of thy Iesus; the assault at length, by Gods helpe, will cease. Let sleepe take thee as thou art saying Psalmes, that thy fantasies may haue a holy working, & thou a comfortable waking. When thou risest, praise thy Creator with all thy power, and lift vp

thy voyce ſtrongly, to praiſe thy Redeemer.

Laſtly, haue alwayes a moſt pure loue towards Chriſt, remembring to loue nothing beſides him, but for him. I haue bin more tedious then I thought to haue bin in deſcribing thoſe things to thee, which my ſelfe performe more in deſire then effect, deſiring God to fulfill that in thee which I know to bee wanting in my ſelfe, becauſe thy profiting is my ioy, and crowne in our Lord.

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BRITISH MUSEUM 14 AP 96

THE

Christian Monitor,

Containing an Earnest

EXHORTATION

TO AN

Holy Life.

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Imprimatur,
C. Alston; *R.P.D. Hen.* Episc. *Lond.*
a Sacris Domesticis.

The Twentieth Edition.

LONDON,
Printed for *Samuel Manship* at the *Ship* in *Cornhill*, near the *Royal Exchange*. 1696.